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THE CATASTROPHE AT CABUL.

THE news from the capital of Afghanistan is most deplorable. We need not here give the details of the sudden calamity which has swept out of existence, with the exception of a few troopers, the members of the British Embassy, with Sir Louis Cavagnari at their head, that was so recently despatched to Cabul in accordance with the provisions of the Treaty of Gandamak. Our gallant representative at the Court of Yakoub Khan has, like Burns and Macnaghten thirty-seven years ago, fallen a victim to Afghan fanaticism. There does not appear to be any reason to suspect the good faith of the Ameer in this most distressing affair. He was the puppet of the Indian Government; he was a weak man, known not to have the full confidence of the population; but it suited the immediate purpose of our Government to patch up an arrangement with him. It is not a month since the misgivings as to the ultimate result, expressed by Mr. Grant Duff, Sir George Campbell, and the Marquis of Hartington during the last debate of the Parliamentary session, were derided by the Chancellor of the Exchequer and other members of the Government as the mere ebullitions of disappointment at the signal success of their policy.

We are now told by the champions of the Ministry that this is not the time for criticism, but for action—that all carping at the policy of which the Cabul massacre is the outcome must be silenced in the presence of an emergency which should call forth the patriotism of the nation, and lead to united efforts to repair a great disaster. There are occasions when such a plea is perfectly valid. But this is not one of them. Those who urge it have put themselves out of court. It is to be remembered that the Afghan policy of Lord Beaconsfield's Cabinet violated all the traditions of our Indian rule, as well as set at naught all considerations of political morality. Once and again we were told that "the end justifies the means," and that the justice of the course taken by Lord Lytton in Afghanistan must be measured by its success. In this spirit the treaty signed by Yakoub Khan was hailed as a signal triumph of our arms and diplomacy, especially that part which related to the presence of a British Resident at Cabul. Lord Beaconsfield freely boasted that the object of the Afghan war had been accomplished, with "a precision of plan and a rapidity of execution not easily equalled in the annals of war." Two months ago, the Indian Viceroy, in a despatch reviewing the causes and results of the war, spoke of the new treaty "rather as the commencement than as the

confirmation of a new and better era in our relations with Afghanistan." It was a new departure from the traditions of our veteran Indian statesmen. Whether it introduced "a better era," the sad events of the last few days will decide. Then, in reply to the same despatch, we have Lord Cranbrook, in the same confident tone, anticipating "with confidence that the effect of the presence of a British officer at Cabul will be to consolidate that unity of policy between the Governments of India and Afghanistan which it is the first object of the Treaty to establish." Looking at these and other declarations of the same tenor, and, bearing in mind the earnest warnings uttered by the most experienced Indian statesmen, such as Lord Lawrence, Lord Northbrook, and the Duke of Argyll, the Afghan policy of Her Majesty's Ministers which has ended—yet not ended—in this terrible catastrophe, can only be described as reckless, credulous, short-sighted, and immoral. Now that it has so egregiously failed—and failed for reasons which have been repeatedly urged by those most experienced on the subject—the country will no doubt tardily but decidedly endorse their conclusions, and recognise the legitimate fruits of an aggressive Imperialist policy alien to its traditions.

What will be the ultimate outcome of this deplorable business it were vain at present to predict. Orders have been promptly given for the army recently withdrawn from Afghanistan to return and march upon Cabul. Before that can be done—a new transport system will have to be organised—it is possible that what is thus far a revolt in the capital may become an insurrection throughout the country, in which Yakoub Khan may perish, or be carried along in antagonism to the Indian Government; or at least that the frontier tribes may be induced to rise, and repel the advance of our forces. The city of Candahar still remains in our possession, but that is not the point from which an advance on the capital can best be made. It is about a year since this ill-omened policy was initiated, and the forces mustered in the Punjab for an advance across the Afghan frontier. The second invasion may end differently from the first. Should it be easily effected, and the British flag be planted on the walls of Cabul—What next, and next? It does not seem that the Ameer can preserve his authority without external—that is, British—aid. What we are now doing at Candahar we may, looking at the matter most favourably, have to do at Cabul, at Jellalabad, and, possibly, at Herat. Occupation, in such a case, may easily slide into annexation; in which case we should become responsible for an immense mountainous and barren region thinly peopled by a multitude of warlike clans, barbarous and, to a great extent, predatory in their habits, whom no native ruler, however stern and cruel, has ever yet succeeded in taming into civilisation. It has also to be seen what will be the effect of the present complications in Afghanistan on our relations with Russia when there is no mountain barrier between these two great Powers of Central Asia.

Lord Lawrence, Lord Northbrook, and the other sages who governed India when Lord Lytton was a beardless youth and Lord Beaconsfield an irresponsible Opposition leader indulging in "heedless rhetoric," have uttered warning after warning against the application of a policy of adventure to our Indian Empire, and predicted what would happen if that policy should be persisted in. Their prophecies have been signally and literally fulfilled. It may be said that Her Majesty's

Ministers were not directly responsible for the Zulu war, Sir Bartle Frere having forced their hand. No such plea can be urged relative to our Afghan policy. Lord Lytton was sent out expressly to give effect to it. The Government have gloried in it, laughed at all protests against it, and they convened a special session in order that Parliament might endorse it. The hands of a few Afghan regiments and of a fanatical mob have destroyed the Imperialist illusion, and England finds herself dishonoured in the moment of seeming triumph, and placed in a position whence to advance or retreat is equally difficult and costly. Such is the appropriate finale of the Beaconsfield phantasmagoria!

CHURCH AND SCHOOL IN BELGIUM.

ELEMENTARY schools in Belgium are re-assembling after the holidays under conditions of some difficulty and anxiety. For thirty-seven years these schools have been to a large extent, if not mainly, under the management of the clergy. The funds have been provided and administered by the communes under the supreme control of the State. But the clergymen of the parishes have had a predominant share in the local management, and have had full scope, without any time-table limitations, in regard to theological instruction. Catholic symbols have been prominent in every school-house; and various religious orders have been largely represented amongst the teachers. Such arrangements would seem to have been made wholly in the interests of the Church. But that such was not the case is shown by the fact that the system was formerly by no means satisfactory to the more bigoted amongst the clerical party. The same people have now come to defend it as the perfection of wisdom. But the reason is that it has become impossible; and with them, as with the order of priests all the world over, the irrecoverable is always the ideal. The truth is that the system was accepted in 1842 by both Church and State as a workable compromise. The State claimed the children as its future citizens, and was willing to provide funds for their instruction in secular knowledge. The Church claimed the children as the lambs of its fold, and insisted upon its own supreme, if not sole, responsibility for their whole nurture. The Belgian statesmen of the period thought there was nothing absolutely inconsistent in the two claims. And the Church was allowed to take very much the position it still keeps in the so-called "voluntary" schools of our own rural districts, where, though the State reserves the right of requiring a certain minimum of secular instruction, the whole scope and range of school influence is to make the children before all things good Church people. But Catholicism is not so tame a creature as Anglicanism. The portentous development of Ultramontaniam since 1842 makes our Ritualistic fungus in this country look very small indeed. The claims now made, and the doctrines taught as matters of faith by the Catholic Church, have united with its growing activity in political intrigue to make the Belgian compromise no longer supportable. Accordingly a new law on primary instruction has been passed after a great struggle by only a small majority. And the Minister of Instruction has at present the anxious task of carrying it out.

The alteration made is considerable, but can hardly be considered revolutionary. The schools are not, properly speaking, secularised; for though theological instruction is no longer to be recognised or supervised by the State, ample opportunities for it are given, of which

the clergy of all denominations, or their representatives, may avail themselves. The religious symbols of the Catholic Church are still to be retained in the schoolrooms, and the fullest guarantees are given that no irreligious influence shall be exerted on the children. Failing the voluntary efforts of the clergy, the teacher of the school—at least so we understand the law—will give religious instruction to those scholars whose parents desire it, provided that they attend before or after ordinary school hours to receive it. It does not even appear that "minor orders," as they are called, will be a bar against employment as a teacher to anyone who is willing loyally to carry out the law. If so, in this respect the Belgians show a more practical, if a less logically consistent, mind than the French educational reformers. But the sting of the measure is its firm and complete withdrawal of the school from clerical control. The teachers are no longer to be appointed by, nor to remain under the direction of, the clergy. During the recognised school hours secular instruction only will be given; and while the school, outside such hours, will not be closed against benevolent zeal for religion, it will be made plain that the end and aim of the institution is to make good citizens rather than good Catholics. All experience of ecclesiastical feeling would lead us to expect passionate resistance to such a measure. The whole power of priestcraft is already brought to bear against it. A large majority of available teachers were naturally, under the late system, strong Catholics; and the dominion of the clergy over their consciences is imperious. Many of the State schools have been carried on in buildings belonging to ecclesiastical corporations, but adopted by the communes for educational purposes. The clergy have therefore the power to limit the supply of teachers and to put the Government in great difficulties for a time as to the provision of school-houses. Meanwhile the clerical party are making passionate efforts to raise funds for carrying on a rival system of schools. And altogether, remembering how changeable is the balance of feeling on such subjects in Belgium, we cannot but feel somewhat doubtful as to the result.

On comparing the "struggle for national education" in Belgium and France with our own, the differences that strike us are even more important than the analogies. The Reformation in this country may have been imperfect, but it delivered us for ever, except so far as Ireland is concerned, from the risk of complicating our internal divisions by the intrigues of a foreign foe. Our Established Church is not so much a religious denomination as a department of State; and though from a religious point of view, and in the interest of the Church itself, this is deeply to be regretted, yet so long as the Establishment remains, such an arrangement has this advantage over French and Belgian endowments of a foreign Church, that, like all other departments of State, our own Establishment gradually adapts itself to administrative reforms. There is a great deal of creaking and groaning in the old machine while new adjustments are in progress; and everyone knows that this process of adjustment has its limits. But meantime we are at any rate saved from the irreconcilable hatreds engendered by the agents of a foreign Power when they see their master's interests threatened. Another difference between our condition and that of Belgium is found in the fact that, notwithstanding Romanist cant about Protestant divisions, there is more substantial unity of feeling about religion in Great Britain than anywhere else in the world, except our colonies and America. Our clergy may rave about "godless schools" when it suits their purpose; but they accustom themselves to such institutions with a facility which would be discreditable to their zeal if their rhetorical epithets meant anything. The fact is, they know very well that however popular feeling may be affected towards Anglicanism, it will never allow public schools to become anti-religious. "Secularism" is a good bogey; but the revulsion from all religion caused in foreign revolutionists by the Roman superstition is a real danger.

AGRICULTURAL REFORM.

MR. BEAR, the writer in the *Nineteenth Century* who recently complained of the lack of public interest in agricultural reform has certainly no reason to grumble now about the want of attention to the subject. We notice, indeed, that in the concluding portion of his paper, which, after being unaccountably held over for three months, appears in the current number of the *Review*, he admits that the cause of complaint has ceased to exist. Undoubtedly the subject has never before occupied so much of the space of our newspapers and periodicals as is devoted to it at the present time. In the current number of the *Fortnightly Review* the land question is dealt with, *Fraser's Magazine* contains an article on "Tenant Right in Ireland," and in the *Nineteenth Century* agricultural reform is elaborated in detail, the programme of the Farmers' Alliance being taken—with the important addition of the complete alterations of the laws affecting the ownership and transfer of land—as the list of remedial measures most urgently needed. In the daily and weekly journals comment on agricultural subjects occurs more frequently than on any other single topic, and our public men scarcely make a speech in which agriculture is not mentioned. But what is more important than the general direction of attention to the subject is the striking advance in the opinions, or at least in the declared opinions, of leading Liberal journals and politicians. Even the *Times* has recently made some remarkable admissions of the need of some alterations in our agricultural system. We cannot hope that the present Parliament will carry these views into effect by legislation; but if the subjects are kept well before the country, we may confidently predict that the next Parliament will make agricultural reform prominent amongst its discussions. Perhaps the greatest drawback to the hopes of agricultural reformers is the appointment of the Royal Commission, which, we fear, is more likely to delay legislation than to promote it.

We have already a pretty full list of agricultural reforms before the country. Free trade in land, security for tenants' capital, the abolition or alteration of the Game Laws, the abolition of hypothec and distress, the improvement of our system of local government, and the readjustment of local taxation—these proposed changes will afford exercise for the energy of politicians for two or three sessions. Mr. J. Boyd Kinnear, however, comes to us, in the current number of the *Fortnightly Review*, with the somewhat startling proposal that the power to mortgage land should be abolished. Starting with the perfectly legitimate assumption that the State has the fullest possible right to fix such conditions as it thinks fit on the possession of land, and urging that the State should fix such conditions as are best calculated to promote the complete development of the resources of the soil, Mr. Kinnear goes on to show that very extensive ownership, entail, settlements, and encumbrances are each and all antagonistic to this desirable consummation. He has no difficulty in making out a very good case. Of course mortgages, like other encumbrances, limit, and often entirely destroy, the ability of the owner to do his duty by his property. Just as clear is it that, in a pecuniary sense, an owner would always be better off if he could, and would, sell a portion of his estate instead of mortgaging the whole of it. This is shown very strikingly in the following instance, cited by Mr. Kinnear:—"Let us suppose an estate of 1,000l. a year rental, mortgaged to the extent of 10,000l. On this there will be usually 450l. a year to be paid as interest, leaving the owner only 550l. net rental but subject to all requisite deductions for rates, repairs, and maintenance of the whole property. These cannot be taken at much less than 20 per cent. of the gross rental, or 200l., and consequently there remains only 350l. as the actual income from the whole property available to the owner. But now let us suppose him to pay off the mortgage by sale of a portion of the estate. As land brings a price of at least thirty years' rental, the whole estate is worth 30,000l., and

by selling one-third the mortgage will be cleared off. The gross rental from the remainder will be 660l., the deductions for maintenance 132l., so that the net income will now be 528l., as against 350l. in the days of the mortgage. Such are the results on a moderately burdened estate, and they would be still more strikingly in favour of sale instead of mortgage in cases where the amount of the mortgages is larger." The amount put down for rates and repairs in this supposed case appears to us excessive; but, even if we estimate it at 100l. or 150l. instead of 200l., the balance in favour of selling instead of mortgaging is very considerable. Mr. Kinnear also points out that a landowner is expected to live in a style in character with the extent of his nominal property, however heavily burdened it may be, and that if he reduces his acreage although he will be richer, he may easily reduce his expenditure also. A further advantage of the suggested rule would be that overgrown estates would, in many instances, be at once broken up, and portions of all sizes, suitable for buyers of varying means, would be brought into the market.

There is no doubt that if Mr. Kinnear's proposal were carried into effect, together with other reforms of the Land Laws which, like other agricultural reformers, he advocates, the land of this country would be freed from its encumbrances more completely than by any other means, and it would then be in the hands of owners able to do justice to it as landlords. The abolition of the power to mortgage land, however, would greatly hinder the establishment of a system of peasant proprietorship, so greatly needed in Ireland, and to a limited extent in England and Scotland. This Mr. Kinnear virtually admits; but he argues that, while the giving of an interest in the land to the actual cultivators is an object so important as to have justified the permission to acquire property by aid of mortgage in Germany, France, and Ireland, there are no social mischiefs at this time in Great Britain which demand unsound remedies. We are unable entirely to agree with Mr. Kinnear here. In our opinion the inability of the British peasantry to obtain land, as a stimulus to industry and thrift, and as its most fitting reward, is a social evil of the gravest possible kind, and to abolish the power of mortgaging land would be to place a very powerful impediment in the way of the removal of this evil. If the peasant proprietor can borrow money on mortgage at four per cent. and make ten of it, this remedy for the present landlessness of our farm labourers can scarcely be called economically unsound. In other respects Mr. Kinnear's proposal would meet with very strong opposition, and as we have already a hard enough fight to get free trade in land, his scheme, to say the least, may very well remain in abeyance till we have secured objects more familiar to agricultural reformers. If limited ownership were abolished and transfer were made simple and cheap, there is every reason to believe that an abundance of land for present requirements would come into the market.

In his speech at the luncheon of the Radnorshire Agricultural Society on Friday Lord Hartington repudiated the interpretation put by Lord Beaconsfield upon his notable speech in the debate on Mr. Chaplin's motion for a Royal Commission to inquire into the causes of agricultural depression. No intelligent reader of that speech could suppose that Lord Hartington intended to advocate an arbitrary cutting up of the land for the purpose of establishing a peasant proprietary, although he clearly showed his sympathy with the views of those of us who think that all artificial hindrances to the establishment of small owner-ships should be removed. In his speech on Friday he made it quite plain that the removal of these hindrances, together with the reform of other evils incident to our existing systems of land ownership and tenancy, and not the artificial creation of a new system of land tenure, is what he desires. In short, Lord Hartington, like all other sound and moderate agricultural reformers, desires to afford a fair field for the exercise of agricultural enterprise, whether by tenant farmers or by peasant proprietors. He

would not oust the former to make room for the latter, but would simply render the course clear for either or both to make the most of the resources of the land.

IRISH ROWDIES AND THEIR CRITICS.

IRELAND is taking its full share in the unusually early political activity that has followed the rising of Parliament. Mr. Parnell and his friends are not unnaturally making the most of their successes during the Parliamentary session. The language thought suitable to popular gatherings is, to say the least, not wiser on the other side the Irish Sea than on this; and the lively population there is apparently not restrained by the scruples which amongst ourselves usually confine the threats of excited audiences to moral and political penalties. In Limerick, for instance, a meeting was recently held to discuss the land question. Irish farmers, equally with their English and Scotch brethren, are suffering from the depressed state of their industry, and no one can be surprised that they should wish to better their condition. But, if we are to take them at their word, the methods they seem disposed to favour are somewhat truculent. The meeting in question was held on a Sunday, and the chairman was a parish priest. This is enough to show that Irish ideas of sacred days are very different from those generally entertained by ourselves. But at least it might have been expected that the associations of the day and the profession of the chairman would have been suggestive of peaceful and reasonable procedure. Indeed, to do the chairman justice, he did express a hope that they would obtain "the protection of their property in the land" by peaceable means, by the sanction of the law of Parliament, and of the Government." But he was interrupted by a voice which interjected: "By physical force!" and the voice was loudly cheered. He trusted that suitable reforms "would inspire the people with a greater feeling of loyalty to the law and the Crown." The response was: "We don't want to be loyal; we will never be so." And again there was a cry for "the rifle." The chairman wished to have the land free by law and by right, but the Hibernian love for a scrimmage was too strong for him. "We'll fight for it," was the cry.

Mr. Parnell, however, was the hero of the occasion, and, unless the reports we have received do him injustice, he was by no means disposed to throw cold water on the martial spirit of his adherents. Perhaps he more accurately estimated the worth of their wordy valour than did the reverend chairman. At all events, while he confined himself strictly to the advocacy of peaceful agitation, he apparently thought it quite unnecessary to protest against the wild nonsense of his hearers. "Supposing the landlords are not going to give the reduction," he asked, "what are the tenants going to do?" Upon which a voice replied, "Shoot the landlords." Considering that Mr. Parnell is himself a landlord his rejoinder was a somewhat wild one. "I do not wish to run down the landlords of Ireland," he said; but he went on to maintain that the tenants might have things all their own way if only they were to keep "a firm and determined attitude." Again some truculent rowdy shouted, "Give them an ounce of lead." And the orator continued, "If you maintain that attitude victory must be yours." The collocation was unfortunate. The report reads as though the attitude favoured by Mr. Parnell was that of presenting at a landlord a loaded blunderbuss with an "ounce of lead" in it; whereas he no doubt referred to his own previous words. So much, English fairness must allow. But unless his interlocutors were silly boys whose outcries no reporter should have noticed, Mr. Parnell may well be held responsible by public opinion for allowing suggestions of treachery and cowardly murder to be made in his hearing without an indignant repudiation.

It is, of course, not surprising that reports of such meetings should ruffle the judicial calm commonly supposed to brood around the higher

editorial chairs. But it is nevertheless to be regretted that the vulgar barbarism of a few roughs in a remote and decayed Irish town should provoke English pens to hurl unjustifiable insult at a whole people. An evening contemporary makes this meeting an occasion for pouring bitter contempt on everything Irish. We are told "there is little respect for law in Ireland, but there is universal fear of it." A cleverly barbed insult, no doubt. But there is not a grain more of reason or justice in it than in the most frantic yells of the Limerick meeting. The fact is that, putting on one side agrarian outrages, which, after all, do not make up a heavy calendar, there is singularly little crime in Ireland. We have heard it remarked that there is little theft in that country only because there is nothing to steal. Perhaps there is not much anywhere just at present, except in plethoric banks. But, if there is anything in our English claim to fairness of dealing, we have no right to attribute in Ireland to fear what in any other part of the world we should attribute to harmlessness of disposition or to a law-abiding habit. Then we are told by the same master of high politics that "just as the Obstructionists have made Parliamentary institutions absurd, the Irish people by the mere fact of its existence has reduced universal suffrage to an absurdity." Surely, if rant be passionate words without meaning, this is as ardent rant as ever was uttered. For how can the Irish people, by the mere fact of their existence, reduce to an absurdity what is non-existent both for them and us? But wild talk is more mischievous far in the columns of our leading periodicals than in any Irish meeting. Language of this kind proclaims our relation to Ireland to be one of latent war, suppressed only by our enormous superiority of physical force. Nay, it exults in the fact, and does everything possible to aggravate the hostility of the conquered. On such terms the Irish question can never be solved while the world endures.

And, after all, what has occurred to excite this bitterness? The depressed condition of agriculture has affected Irish farmers as well as English and Scotch. All alike find a difficulty in paying their rents. But the different histories of Ireland and Great Britain afford an amply sufficient explanation of the various lines taken by the consequent agitation on opposite sides of the Irish Sea. The bloody records of the century and a half comprising Irish history from the rebellion under Strafford to the beginning of our age are crammed with injustice, oppression, and cruelty enough to neutralise all justice and all reform for a much longer time than has yet been allowed to their influence. Fenianism is dead, and the agitation for Home Rule shows generally only a galvanised life. But when distress pinches, and food is scarce, it is not very wonderful if discontent recurs to old and familiar forms of expression. We owe more than justice to Ireland; we owe patience and sympathy. But if these are forthcoming, nothing has occurred to make us doubt that Mr. Gladstone's Church and Land Acts inaugurated a new era for a long-misgoverned country.

ON THE WAY TO THE ENGADINE.

Next in importance to the first question of summer tourists, "Where shall we go?" is the question, "How shall we get there?" and that is answered variously according to the habits, the means, the time, and the taste of the tourists. Some make a point of going by the straightest and quickest route, however familiar; while others are equally resolved not to go again over ground already traversed, if it can possibly be avoided. I chose, as an easy mode of reaching the Engadine, Dover to Calais—crossing the Channel by the steady and most comfortable of steamers, the "Calais-Douvre," and thence to Paris, Bale, Chur, and the Albula Pass to Pontresina, and I took six days to do it—one of them being Sunday.

It was pleasant to see Paris again in its normal state—much quieter, of course, than during the days of the Exhibition, but looking greener than is common at this time of year, and the temperature being cool and agreeable. I went to look at the

site and the buildings of the Exhibition, and was surprised to find that so little progress had been made towards the restoration of the *status quo*. Even the bridge of Jena, which connected the two parts of the Exhibition grounds, has not yet been reopened for traffic, and, though the minor buildings in the grounds have disappeared, the main body remains. A public road has now been made across the ground at the foot of the Trocadero, near the gilded bull and elephant, and the ground is being laid out afresh as a garden, of comparatively small dimensions, in front of the Trocadero. That looks as fresh and striking as ever, and will remain an effective monument of the great "Exposition" of 1878; and, I may add, an important addition to the architectural vistas of Paris. The day I was there the Parisians were crowding into it to hear a concert; the great hall serving the same purpose as our Albert Hall, while the wings avail for the collection of antiquities. There is this year an industrial exhibition on a small scale in the building used for the first French Exhibition, but I had not time to pay it a visit.

Zurich is not visited by the bulk of Swiss tourists, but the scenery between it and Basle is highly picturesque, and the shores of the lake would be thought lovely, if they were not compared with the lovelier surroundings of Geneva and Lucerne. A trip by the railway to the top of the Entliberg will well repay the cost of time and money—both small—which it involves. The rails (single) wind round and round for six miles, but though some of the gradients are rather stiff, there are no centre cog-wheels and rack, as in the case of the Righi railway. The engine pushes the carriages up, and acts as a break in coming down; but there is nothing very odd in the traveller's sensations as he proceeds up and down, nor does the line afford those romantic surprises which make a journey on the Black Forest line an occasion of continued excitement. The views of Zurich and of the adjacent valleys are very beautiful, and when the top is reached, and the town and lake, with all the surrounding country, are spread before you, and the Righi and Pilatus, and other mountains, show themselves, even an epicure in scenery must be conscious of delight. I am not, however, sure that his pleasure is increased—though his wonder may be—at the sight of a great wooden hotel at the summit, where also a huge restaurant is now building. Evidently the place is one frequented by Swiss holiday-makers; but when one remembers the mere huts provided on the tops of our Skiddaw and Snowdon, and compares them with the semi-palatial structures to be found on the tops of Swiss and American mountains and passes, it is impossible not to be struck with a special form of enterprise existing elsewhere, but shown to so small an extent by otherwise enterprising Britishers.

If time can be spared, it is preferable, in going on to Chur, to proceed by the Lake of Zurich, by the steamer, to Rapperschwil, and to take the rail there instead of at Zurich. Mr. Cook, I find, no longer includes the lake trip in his route: but it is worth while to sacrifice the railway coupons and pay the steamboat fare for the sake of enjoying the soft and exquisitely green scenery on "the margin of fair Zurich's waters"—especially if the weather be fine enough to afford a good view of the mountain range, on some portions of which there are to be seen the first patches of snow which give the tourist a foretaste of the glistening snow-fields which will presently delight his eye. And, while waiting for the train at Rapperschwil, he may interest himself in the contents of the Museum Polonoise, and visit a charnel-house beneath the church, where the bones of previous generations of, I suppose, the inhabitants of the place have been carefully arranged, as they have been removed from the little churchyard to make room for their successors.

There is hardly a grander railway in Switzerland than that which runs, through several short tunnels, by the side of Lake Wallenstadt, and then on to Ragatz. Travellers frequently stop at the last-named place for the sake of visiting the famous gorge and baths of Pfäfers; but very few, I fancy, halt at Wesen, or one or other of the adjacent stations, for the sake of getting an adequate idea of the mountainous grandeur around Lake Wallenstadt. This is twelve miles long and three wide, and at some places the barren crags and precipices rise almost perpendicularly from the side of the lake, which, being without villages, and almost houses, on its banks, has an air of solitariness and cold stateliness which cannot fail to deeply impress the mind of the spectator.

At Chur, or Coire, the end of the railway system is reached, and the tourist has to acquaint himself

with the details of diligence routes and travelling; the town being the starting-place for both the Engadine and the Italian lakes. Most commonly—if he can secure seats in the diligence, and get his baggage registered overnight—he is off the first thing in the morning after his arrival: “the first thing” being, in the case of some of the routes, as early as five o’clock. If he be baulked in regard to those matters, he need not regret the necessity for—I will not say losing, but—spending, as he must do, a day in Chur. The height of the mountains which overhang the town, and which, seen on a bright night, have a grand effect, may assure him that there is good scenery to be seen next day. And, when the day comes, let him stroll up to the Rosenhügel, and he will have a charming view of the town, and of the nearest valleys, and going to Passugg, through the gorge of the Rabins, he will see mountains richly wooded, or covered with grass of brightest green, and, here and there, little villages, with their churches perched high up on spots which seem out of the world, and almost make one shudder at the thought of winter. Then Chur is a place of considerable antiquarian interest; for, besides being the capital of the canton of the Grisons, it is the *Curia Rhetorum* of the Romans in the decline of the empire, and contains, in addition to other interesting buildings, the Cathedral of St. Lucius, part of which was erected as far back as the eighth century.

I first had my attention called to this edifice by a notice in the hotel, which stated that “this very remarkable church is worth to be seen, as *she* contains highly approved antiquities and works of art,” and that “*she* is situated on a square place of the town called the Hof.” The cathedral itself certainly answered to this description, for there are but few more curious churches on the Continent. The high altar is raised by an arch over the remains of the Roman temple which originally stood there. The paintings, carvings, and architecture are either beautiful or curious, and the sacristy contains quite a museum of curiosities—crosses, richly jewelled caskets and cups, and manuscripts of great rarity. The sacristan who shows these precious relics is himself a piece of antiquity, and acts the part of showman with a degree of intelligence and of reverent earnestness which makes you a partaker, to some extent, of his enthusiasm.

Two passes lead from Chur to the Engadine—the Albula and the Julier—and I travelled by the former, with the intention of returning by the latter. It was a glorious morning when the diligence slowly made its way up one of those wonderful zigzag roads which are among the characteristic features of Switzerland. First, there were views of the town and of the valleys converging towards it, then the views became wider and grander, until, at the top of the Albula, foliage had disappeared, and all was bare and rocky. We came nearer and nearer to the bases of the peaks which had been so long in front of us, and presently found ourselves in the midst of patches of snow. It had been hot all day; but, as we began to descend to Ponte, the air became fresh and keen, and greatcoats were brought into requisition. Then, as we came down to the valley along which rushes the River Inn, the setting sun lighted up the surrounding peaks; the light grew grey; and by the time Pontresina had been reached the darkness had fallen on mountain, valley, and rushing river; and at the end of a twelve hours’ ride, we were glad to find ourselves within one of the excellent hotels now flourishing in Pontresina. What we saw in that now much-frequented spot must be told hereafter.

THE LATE MR. GEORGE PEARSON, OF GLASGOW.

Our readers will see in another column the announcement of the death of our old friend, Mr. George Pearson, of Glasgow. Mr. Pearson died, in the end very suddenly, on Tuesday last. He had been more or less ailing for some days, but no one, we believe, expected so sudden a termination of life.

Mr. Pearson has been for many years one of the most faithful of leaders, adherents, and servants to the Liberal, and especially to the Liberation, cause in Glasgow. He was ardent both in feeling and in work. He took an eager interest in the Liberation movement, of which he has been the acknowledged representative in Glasgow for many years. Notwithstanding his business claims, he fitted all the Liberation work into them. He was to be seen in London at most special meetings, and always, we believe, at the meetings of the Council of the Liberation Society. In him courtesy and refinement adorned a very upright and, as far as

our own question is concerned, an intense nature. We have received the statement of Mr. Pearson’s death with both sorrow and surprise. Of the feeling amongst our friends in Glasgow the following quotation from a letter received from that city gives some expression:—

We are greatly distressed here at the loss, and a loss so unexpected, of our dear friend Mr. Pearson. I don’t know where we can get so unwearied and indefatigable a worker. He never failed in cold and sunshine, never lost heart, and was always ready and willing whatever the circumstances. I was looking forward to the day when the victory was near or gained, that we might recognise his loyalty and labour. But his Master has now done that better than we could ever do, and probably he now sees the triumph practically accomplished which you and we see dimly, as if afar off, and to which the Broad Church concurrent endowment men are the greatest obstacles.

We may add that Mr. Pearson was treasurer of the Scottish branch of the Liberation Society.

THE CHARACTER OF THE HAPPY STATESMAN.

“Blessed are the meek, for they shall inherit the earth.”

Who is the Happy Statesman, who is he That every citizen should wish to be?

Is he the man who bears upon his face The mint-mark of an ancient noble race, Whose very virtues, be they small or great, From sire to son, pass with the ancestral plate; While meaner men, themselves, their spurs have won,

He must be great because his fathers’ son; Who hears with easy, unaffected scorn The vulgar clamour of the vulgar-born, Cold to the great, contemptuous to the crowd, His chiefest pride to know himself so proud, But yet discreet enough that pride to bend, If while he bows his neck he gain his end, Armed in sublime conceit, who knows no fear, His jest an insult, and his smile a sneer?

Is he the Happy Statesman who has known No greater name for sponsor than his own, Who boasts no vested right to fame and rule, But learns his lesson in the bitter school Of prejudice, and scorn, and ridicule; Laughed at, who bides his time, and waits the day

When he shall teach his teachers to obey; Whose scheme of policy is so arranged, That as times change, the policy seems changed; Who Radical, and Tory, both, can be, And plume himself on his consistency; Who trusts the law of destiny, which rules Our life, before the common-sense of fools; Who keeps in age the sprightliness of youth, Nor grows too scrupulous to fence with truth; Whose piercing intellect and subtle wit, Discern the far-off goal, and make for it, But yet discard the broad and open way For devious paths that tempt the feet astray So fearful lest he show himself a man, And only do what common mortals can; Is he not happy, if an old man’s eyes See the wild dreams of youth realities? If in his praise the breath of flattery veers, And “peace with honour” gilds his closing years?

Alas! if all the glitter fail to hide The lack of what is worth all else beside, If simple truth, and honour without stain, Are sought under a mask, and sought in vain, If ‘neath the actor’s garb is seen to lurk A Chesterfield who poses as a Burke!

Once more the Happy Statesman, who is he That every citizen should wish to be?

Is he the man who, whatsoever his birth, Is prouder of his kin to mother earth, And of those ties of brotherhood which bind Man to his fellow through all human kind—Hailing God’s Image writ in each man’s face, As token of the kinship of the race; Whose mind, like some broad stream that bears the weight

Of many an argosy with precious freight, To its own natural wealth, adds, more and more, The riches drawn from Culture’s generous store; For whom Ambition wields her mighty sway, And the long future dwarfs our little day; Yet such ambition as should fire the heart Of him who chooses the Diviner part, Content to live, to work, to fight, to die, “As ever in his great Taskmaster’s eye”? This is the Happy Statesman, this is he That every citizen should wish to be.

“Ah, for such men!” we sigh, “to wake again
“The memories of the old heroic strain,
“When kings and prophets in those courses trod,
“And spake to man the oracles of God.”

Are there no prophets now, no kingly souls? Go, thou that akest, where Atlantic rolls His mountain waves upon the western strand, There see thine answer in the hero band Who ruled the fate of that distracted land When the dark forms of Treason, Fraud, and Wrong

Cowed e’en the brave, and palsied e’en the strong, Yet left them undismayed to front their foes;

* “Longum illud tempus, quum non ero, magis me movet quam hoc exiguum.”—CICERO.

For as the danger, so their courage rose,
And he, the chief of all, whose honoured name Drew forth the praise of those he put to shame, Learned in law, in literature, in art, And rich in God’s best gift, a childlike heart; Who, firmly planted on the eternal rock Of truth, could stand serene ‘mid every shock, Enduring with the patience faith inspires, And toiling with the zeal that never tires; Bearing awhile ingratitude’s keen smart, To reign for ever in the people’s heart, Foremost to strike the shackles from the slave, And plant the olive o’er the soldier’s grave, Ingathering from the fields of bloody strife The harvest of a nation’s nobler life.*

We have our Happy Statesmen too, whose deeds Are graven for all time, and whose reads The story of this England in the days When the long years have meted blame and praise,

His eyes shall kindle at the oft-told tale Of one whose quenchless courage could prevail To save his country from that last disgrace— A guilty war to aid a tyrant race, When those in whom the people put their trust Smirched our fair fame, and dragged it in the dust, When greed of power and bloodshed left their stain To mar the records of a glorious reign.

So in our noblest, we are one with thee, Great valiant brotherhood across the sea! One speech, one blood, one faith, let this new tie—

One statesmanship—our hearts still more ally, One, in the banishment of selfish aims, And free acknowledgment of larger claims; One, in the single-hearted love of truth, One, in the vigour of immortal youth, Till the rude sway of brutish force shall cease Before the sceptre of the Prince of Peace.

This is the heritage that waits the meek,
This is the goal the Happy Statesmen seek.

B. P. N.

THE IMPROVEMENT IN TRADE.—The more cheerful feeling in the iron trade continues. The reports from all our manufacturing districts and from abroad speak of amelioration, and more confidence in the future is everywhere being shown. The North of England and Clevedon pig iron trade at the beginning of last week had an upward tendency, and business showed considerable animation with realised prices 6d. per ton higher; but during the last three days things have been easier again. Inquiries are numerous, and the prospects are more encouraging than they have hitherto been this year. A large quantity of Middlesbrough pig iron has been sold by local merchants for delivery in the United States over the next three months. In North Wales also a better tone has manifested itself, and the tendency of prices both of pig and finished iron is to harden. The iron trade in South Wales is likewise steadily improving, and prospects are much more favourable than they have been. The Scotch pig iron warrant market has again taken an upward turn, and an extensive business has been transacted, prices having touched a point higher than at any time this year, except in March last. On Friday, however, there was a slight relapse. Furthermore, the mills and forges in North Staffordshire are working more regularly, the bar and hoop mills especially, as there is a large number of orders on hand for early execution. Angle iron and puddled bars meet with a readier sale, but rails and plates are in very small request. And lastly, the South Staffordshire iron trade is showing signs of revival, but it cannot be said that these are so marked as in some other districts. In the other principal trades there is not the same evidence of improvement; still, the signs are decidedly more favourable. Thus from Hull it is reported:—“Almost every branch of the export and the import trade shows an increase.” From Cornwall, again, we read:—“Owing to a further rise of 2l. per ton in the tin standards, which bring the standards for tin ore up to 63l. for common and 64l. for superior, the share market is again stronger, and considerable advances have taken place in the prices of some of the mines.” But, on the other hand, the cotton manufacture is stated to be in a worse plight than ever. The demand having rather fallen off, while prices at Liverpool have hardened, the position of manufacturers and spinners has again been affected for the worse. The margin on production has diminished, and sellers cannot afford to take fresh contracts on such terms as are offered. A further curtailment of manufacture is advocated. And in the woollen, flax, and jute industries also dulness prevails.—*Pall Mall Gazette*.

A POLITICAL EPIGRAM.—In addressing his constituents at Banff on Monday evening, Mr. Grant Duff is reported to have said:—“I do not know if an epigram which was repeated to me at the House of Commons chanced to reach you. It ran as follows:—

The chief of the army and head of the fleet
Resolved on a voyage to Cyprus and Crete;
But the natives, alarmed by the rumours of wars,
Mistook one for Neptune and the other for Mars,
Erected an altar to Stanley forthwith,
And knocked up a bookstall to W. H. Smith.”

* See the “Eulogy of Sumner,” by Carl Schurz, a noble tribute by one man of genius to the memory of another.

Literature.

CANON FARRAR'S LIFE OF ST. PAUL.*

Canon Farrar in the present work has written the truest sequel to his "Life of Christ." We discover in it the same admirable balance of picturesque arrangement and graceful enthusiasm, with careful research and scholarly reserve. He has not only mastered the characteristics of the period in which the great Apostle of the Gentiles lived and laboured; but, by the aid of a fine biographic sympathy and the tact of true instinct, he has penetrated into motives, and illuminated not a few dark points, such as learning alone, however exhaustive, must only have left the darker. No corner of Halacha or Hageda has remained untouched by him—to him the wildernesses of the Talmud are all familiar; the vast repertoires of Gentile literature he has laid open, and has made them yield the most admirable commentaries. The poets of our own day are brought into close and effective association with prophets and rabbis of old time; and Latin authors bear faithful witness alongside the friendlier Christian fathers. Thus an air of complete mastery obtains from first to last. In truth, when one has thoroughly realised the vast and unwearied labour expended in laying the foundations for this work, one is compelled to admire more and more the genius which has been able so effectually to mould it, and to light it up with the sufficing elements of human interest, so that it really reads like some work of fiction. We think of the Laureate's lines—

Bearing all that weight
Of learning lightly, like a flower.

Free alike from the vicious sentimentalism and rhetorical *finesse* of Renan, and the cold and misguiding analysis of such writers as Baur or Schenkel, Canon Farrar has painted a portrait and not a picture; he has written a biography and not composed a poem in disguise. And, unlike some more recent authors in the same line of work, the treasures of his learning and his eloquent descriptions are never lessened in value by relapses into empty platitudes and vague, unmeaning moralisings, such as recently in one case made us very seriously doubt whether the whole of one book could have come from one hand, as it professes to do. And though now and again we have passages which are touched by a tone of simple rhetoric, it is always efficient, and will recommend the book to many who would not have been drawn to a work written in a more severe style. There is here a sincerity springing from the moral character as there is a thoroughness arising from the intellectual character in this book, such as to our mind sets it in the very first rank of theological writings of any period. There is no idealising—no conscious endeavour to exact or to exaggerate on Canon Farrar's part. Paul the man is made to interpret Paul the apostle. Everywhere there is a vivid sense of reality; the very scenes are made to pass before us in full relief. We can see Paul the youth as he labours in learning his tent-making in obedience to the law of Judaism that every Jew should be taught a handicraft; and then escaping with eagerness to the School of the Rabbis that he may feed his intense awakening mind with the traditions of his nation and his sect. We are made to realise how out of the atmosphere of Jewish tradition and the peculiar Oriental element in the life of Tarsus, the soul of Paul drank in the proud ambitions and the lofty purposes which afterwards impelled him so fiercely to oppose what seemed to threaten them. We see him justifying himself against himself in the persecutions; recalling often the glad, radiant, triumphant looks of Stephen as they stoned him, but thrusting the painful haunting thoughts behind him; struck down at last on the way, and sent abroad with a new commission and a happier heart to witness for that which he had hitherto despised and hated; and then we follow him on his missionary journeys, which Canon Farrar describes with great detail, and yet with the utmost suggestiveness.

One point we must not forget specially to emphasise. This is the manner in which Canon Farrar has, in his second volume, combined a most admirable commentary with a narrative. He has even, in some sense, superseded Dr. Lightfoot—to whom, no doubt, he has been indebted—but he has condensed results with so much art, always reserving for himself a final judgment on doubtful or disputed points, that possessors of this book may well feel thus far independent of De Wette, of Tischendorf or Alford. The writings of St. Paul form so

essential a portion of his works—the Epistles furnish such admirable side-lights on the character of the man—that the idea of thus interweaving a kind of commentary might readily have occurred to any writer of the life of St. Paul. Conybeare and Howson, indeed, did essay this, but failed to carry it out with such thoroughness or artistic skill as was desirable. Perhaps the version of the Epistles which they gave was as valuable as the positive commentary afforded; which, however, was not so skilfully involved in the narrative as is that of Dr. Farrar, who may well have learned something from their endeavour in this direction. The chapters on the Epistles of St. Paul generally, with the nice distinctions there drawn, we would recommend to the perusal of all preachers, not less than the summaries in smaller type of the leading ideas of the Epistles themselves.

With a work of such compass—touching so many interests and so many literatures, and binding all so skilfully in the tie of one individual life—it is almost impossible in the space of such an article as this to note every point that claims attention. Our readers should procure and peruse the book themselves; and not only so, but make it a familiar friend; for in these times of scepticism and agnosticism and positive Atheism, no argument can be more effective than the story of such a man as Paul, told at once with art and with perfect impartiality, and wholly free from any of the offensive and obtrusive bias which deforms too many works of the kind. Canon Farrar works purely on the historical method, and this only makes his work as bearing on apologetics the more valuable. A few extracts shall be given by way of furnishing some support for our judgment on the work. And we may start with this passage indicating St. Paul's original relations to Judaism:—

St. Paul, then, was to the very heart a Jew—a Jew in culture, a Jew in sympathy, a Jew in nationality, a Jew in faith. His temperament was in no sense what we ordinarily regard as a poetic temperament; yet, when we remember how all the poetry which existed in the moral depths of his nature was sustained by the rhythms and imagery, as his soul itself was sustained by the thoughts and hopes, of his national literature—when we consider how the star of Abraham had seemed to shine on his cradle in a heathen land, and his boyhood in the dim streets of unhallowed Tarsus to gain freshness and sweetness "from the waving and rustling of the oak of Manire"—we can understand that though in Christ there is neither Jew nor Greek, neither circumcision nor uncircumcision, but a new creature, yet for no earthly possession would he have bartered his connection with the chosen race. In his Epistle to the Romans he speaks in almost the very language of the Talmudist:—"Israel hath sinned (Joshua vii. 11), but although he hath sinned," said Rabbi Abba bar Zabda, "he is still Israel. Hence the proverb—a myrtle among nettles is still called a myrtle." And when we read the numerous passages in which he vaunts his participation in the hopes of Israel, his claim to be a fruitful branch in the rich olive of Jewish life; when we hear him speak of their adoption, their Shechinah, their covenants, their law, their worship, their promises, their fathers, their oracles of God, their claim of kinship with the humanity of Christ, we can understand to the full the intense exaltation of his patriotic fervour, when—in language which has ever been the stumbling-block of religious selfishness, but which surpasses the noblest utterances of heroic self-devotion—he declares that he could wish himself accursed from Christ for his brethren, his kinsman according to the flesh. The valiant spirit of the Jews of Tarsus sent them in hundreds to die, sword in hand, amid the carnage of captured Jerusalem, and to shed their last blood to slake, it might be, the very embers of the conflagration which destroyed the temple of their love. The same patriotism burned in the spirit, the same blood flowed in the veins, not only of Saul the Pharisee, but of Paul the prisoner of the Lord.

Nothing could well be more effective and picturesque than the description of St. Paul's visit to Jerusalem after his conversion, and his feelings on the first sight of the city:—

To revisit Jerusalem must have cost the apostle no slight effort. How deep must have been his remorse as he neared the spot where he had seen the corpse of Stephen lying crushed under the stones! With what awful interest must he now have looked on the scene of the Crucifixion and the spot where He who was now risen and glorified had lain in the garden-tomb! How dreadful must have been the revulsion of feeling which rose from the utter change of his present relations towards the priests whose belief he had abandoned, and the Christians whose Gospel he had embraced! He had left Jerusalem a Rabbi, a Pharisee, a fanatic defender of the Oral Law; he was entering as one who utterly distrusted the value of legal righteousness, who wholly despised the beggarly elements of tradition. The proud man had become unspeakably humble; the savage persecutor unspeakably tender; the self-satisfied Rabbi had abandoned in one moment his pride of nationality, his exclusive scorn, his Pharisaic pre-eminence, to take in exchange for them the beatitude of unjust persecution, and to become the suffering preacher of an execrated faith. What had he to expect from Theophilus, whose letters he had perhaps destroyed? from the Sanhedrists, whose zeal he had fired? from his old fellow-pupils in the lecture-room of Gamaliel, who had seen in Saul of Tarsus one who in learning was the glory of the school of Hillel and in zeal the rival of the school of Shammai? How would he be treated by these friends of his youth, by these teachers and companions of his life, now that proclaiming his system, his learning, his convictions, his whole life—and therefore theirs no less than his—to have been irretrievably wrong, he had become an open adherent

of the little Church which he once ravaged and destroyed?

Equally striking and appropriate is the passage in which Dr. Farrar indicates to us the thoughts of Paul as he passed onward in that first memorable voyage in the Mediterranean:—

As they sail westward over the hundred miles of that blue sea which one of them was destined so many times to traverse—the sea which four times wrecked him with its unregarding storms, and tossed him for a night and a day on its restless billows; as they sit at the prow and cast their wistful gaze towards the hills which overshadow the scene of their future labours—or resting at the stern, not without a glance of disgust at the heathen images, look back on the rocky Mount Casius, "on which three centuries later smoked the last Pagan sacrifice," they must have felt a deep emotion at the thought that now for the first time the Faith, on which depended the hopes of the world, was starting for fresh regions from its native Syria. Little did St. Paul know how trying in its apparent failures, how terrible in its real hardships, was the future which lay before him! That future—the fire of the furnace in which the fine gold of his heroic spirit was to be purged from every speck of dross—was mercifully hidden from him, though in its broad outlines he must have been but too well able to conjecture something of its trials. But had he foreseen all that was before him—had he foreseen the scourgings, the flagellations, the stoning, the shipwrecks, the incessant toilings on foot along intolerable and dangerous roads, the dangers from swollen rivers and rushing water-courses, the danger from mountain brigands, the dangers from Jews, from Gentiles, from false Christians in city, wilderness, and sea—the frantic crowds that nearly tore him to pieces, the weary nights, the chill, naked, thirsty, famine-stricken days, the incessant wearing responsibility, the chronic disease and weakness—all the outrages, all the insults, all the agitating bursts of indignation against those who put stumbling-blocks in the paths of the weak, the severe imprisonments, the incessant death, and all ended by desertion, failure, loneliness, chains, condemnation, the chilly dungeon, the nameless martyrdom—had he foreseen all this could he have borne it? His human spirit might indeed have shrunk at all the efforts and the agonies which lay before him—greater probably than have ever fallen to the lot of man; yet even at this early place of his missionary career I doubt not that the hero's heart would have boldly uttered, "I hold not my life dear unto myself," and the faith of the Christian would have enabled him to say, "I can do all things through Christ that strengtheneth me."

In a contrasted style we may present the following eloquent passage, which may well have some bearing on certain tendencies of the present time:—

St. Paul needed no mere historical induction to convince him that the loftiest heights of culture are compatible with the lowest abysses of depravity, and that a shrine of consummate beauty could be a sink of utter infamy. Nay more, he knew by personal observation, what we may only be led to conjecture by thoughtful comparison, that there was no slight connection between the superficial brightness of the hidden putrescence; that the flowers which yielded the intoxicating honey of ancient art were poisoned flowers; that the perfectness of sculpture might have been impossible without the nude athleticism which ministered to vice. For one who placed the sublime of manhood in perfect obedience to the moral law, for one to whom purity and self-control were elements of the only supreme ideal, it was, in that age, impossible to regard even with complacency, an art which was avowedly the handmaid of idolatry and covertly the patroness of shame. Our regret for the extinguished brilliancy of Athens will be less keen when we bear in mind that, more than any other city, she has been the corruptress of the world. She kindled the altars of her genius with unhallowed incense, and fed them with strange fires. Better by far the sacred Philistinism—if Philistinism it were—for which this beautiful harlot had no interest and no charm, than the veiled apostasy which longs to recall her witchcraft and to replenish the cup of her abomination. Better the uncompromising Hebraism which asks what concord hath Christ with Belial, and the Temple of God with idols, than the corrupt Hellenism which, under pretence of artistic sensibility or archaeological information, has left its deep taint on modern literature, and seems to be never happy unless it is raking among the embers of forgotten lusts.

As a specimen of the careful balancing of opposing arguments on very delicate and trying points, we may give the following from the latter part of the second volume on the identity and personality of Titus:—

How little we really know about Titus will be best seen by the theories which attempt to identify him with Titus (or Titius), Justus (Acts xviii. 7), with Silas, and even with Timothy! Though he is not mentioned in the Acts—probably because he never happened to be a companion of the apostle at the same time that Luke was with him—he seems to have been one of the truest and most beloved members of the noble little band of St. Paul's friends and disciples. As he was a Greek by birth, St. Paul, whose convert he was, had chosen to take him to Jerusalem on that memorable visit, which ended in the recognition of Gentile emancipation from the yoke of Mosaic law. If we were right in the conjecture that the generous self-sacrifice of Titus on this occasion rescued Paul from a grievous struggle, if not from an immense peril, we may imagine how close would have been the personal bond between them. He had special connections with Corinth, to which he had three times been sent by the apostle during the troubles of that distracted Church. The warm terms in which St. Paul always speaks of him as his brother, and associate and fellow-labourer, and the yearning anxiety which made him utterly miserable when he failed to meet him in Troas, show that he was no ordinary man; and the absence from this Epistle of the personal warnings and exhortations which are found in those to Timothy, lead us to believe that Titus was the more deeply respected, even if Timothy were the more tenderly beloved. The last notice of him is his visit to Dalmatia during the second imprisonment, and we may feel the strongest confidence that this was

* *The Life and Work of St. Paul.* By F. W. FARRAR, D.D., F.R.S., late Fellow of Trinity College, Cambridge, Canon of Westminster, &c., &c. In Two Vols. With Coloured Maps. (Cassell, Petter, Galpin, and Co.)

undertaken as a special duty, and that he did not voluntarily desert his friend and teacher whom he had so long and faithfully served. The Epistle which St. Paul addressed to him goes over much the same ground as that to Timothy, but with additional particulars, and in a perfectly independent manner. It excites the warm admiration of Luther. . . . The subjects are touched upon in the same easy and natural order as in the other pastoral Epistles, and the incidental mention of people so entirely unknown in the circle of the apostle's friends as Artemas, and Zenas, the lawyer, together with the marked variations in the initial and final salutations, are among the many incidental circumstances which powerfully strengthen the argument in favour of its authenticity.

A still more forcible and appreciable example of the same skill we find in the mode in which Canon Farrar makes it appear more than probable that Paul was a widower. First of all he gives a catena of expressions from the Epistles themselves, countenancing this position when rightly read, and then dwells on the fact that no man could be a member of the Sanhedrin who was not already a married man, and that the Jews were so particular on this point of marriage, counting one who was unmarried no man, that clearly the burden of probability seems all in favour of Paul's wedded life. It is very probable, however, as Canon Farrar points out, that Paul's wife died early; his married life not lasting more than a year.

We have observed a few misprints and misquotations, especially in the poetical quotations, but these are trivial and will no doubt disappear in new editions.

BLUNT'S ANNOTATED BIBLE.*

The character of this work, its aim and its method, may be fittingly told in the words of its author. "The following work has been undertaken with the object of providing for educated readers, as distinguished from laborious students, a sufficient aid towards understanding the Scriptures from an intellectual point of view." That this is its principal object is made still more evident by a footnote which informs the reader that "the best complete English commentary for devotional use is that of Matthew Henry, whose pious insight and sweetness of tone were supported by considerable learning." Those who know any of the other works of Mr. Blunt will not need to be told that his commentary is distinguished by careful scholarship, and by a severe conservatism. It is described as a commentary "comprehending the results of modern discovery and criticism." But this can be construed in no way as accepting the results of modern science. On this point we marked a passage in the account of the deluge which will show precisely the attitude of the writer towards a somewhat popular view of the Bible.

At any rate the certainties of science are not so sure as the certainties of knowledge derived from God by revelation; and it is undoubtedly stated, on the authority of God Himself that only those animals which were taken into the ark were preserved to propagate their kind to post diluvian times. Science may some day show us how this was done, but if it alleges that this was not done, the good Christian will fall back reverently upon the Word of God, and hope that science may eventually be sufficiently advanced to be true to the truth.

This is so distinct and emphatic a statement of the fundamental principle on which this commentary has been compiled that we need not again recur to it. Whenever an opposition occurs between the utterances of the Scripture writers and the inferences of scientific men, this principle is firmly and consistently applied.

The general introduction is full of that kind of information which may be gathered from encyclopædias and dictionaries, but which is seldom, if ever, found in the same volume as the sacred text. It would be impossible in our short space to give any commensurate idea of the fulness which the treatment of the various subjects receives; but we may notice two out of the five chapters of which the introduction consists. The first is on the "Literary History of the Bible," and discusses such questions as in what language the Old Testament was written; whether in the old Sinaitic character, or in forms derived from Babylon during the captivity. The method of Hebrew writing, both with and without vowel points, is ingeniously illustrated by means of capital letters. And the ambiguity of Hebrew without the points is shown by the sentences—the man offered a peace offering, or, the man offered a piece of fringe; and by the confusion in Genesis xlvii. 31 as to whether Jacob worshipped leaning on the top of his staff or bed, "where the Hebrew מִטָּה is capable of being rendered either מִטָּה, a bed, or מַטֵּה, a staff." Facsimile specimens of ancient Greek versions of the New Testament, and of the oldest translations into our own language are given, which are admirable as specimens of printing.

* *The Annotated Bible. Being a Household Commentary upon the Scriptures.* By the Rev. JOHN BLUNT, etc. Genesis to Esther, with the general Introduction. (London: Rivingtons.)

Another chapter is devoted to the contents of the Bible as a Divine revelation. Under this are discussed the questions of revelation itself, and of inspiration. The ground here occupied by Mr. Blunt is very firm. His work reminds us of Dr. Pusey's on Daniel and on the Minor Prophets more than that of any other writer. It is not only that it contrasts entirely with that of Professor Jowett, but it is more homogeneous and consistent than so, generally, conservative a work as the commentary of the New Testament compiled under the direction of Bishop Ellicott. It is also distinguished by its patristic character. It makes but little reference to modern writers of any kind. Bishop Colenso, Dr. Kalisch, and a host of Germans might never have troubled the minds of Christians with their arithmetical and critical problems so far as Mr. Blunt and his coadjutors are concerned. They are passed by with an occasional glance, but it is a glance of indifference. The Bible is said to be "a volume in which much is revealed, and in which all is inspired." Revelation is information communicated by God to His servants of things which could not be otherwise known. Such are the origin of the world and of man, thus: "the Creator, who spake unto Moses face to face as a man speaketh unto his friend, may have communicated directly to the writer of the existing record." Inspiration is the controlling influence of the Divine mind, by which the narrators of things known, and the writers of psalms and epistles, were preserved from error. This is not the popular view of the present day. There are very few, even amongst orthodox persons, who would venture to assert that the statements of the Bible are not capable of some modification, or that expressions which used once to be taken literally may not be regarded as poetical or figurative language. But it is well that a view like this should be justified, if possible, by such learning and honesty and courtesy as are found in this volume.

This stiff conservatism applies also to the treatment of moral subjects. The writer on Judges will not allow that the act of Jael was wrong. He says "it would be an irreverent audacity to contradict these words 'blessed above women' by interpreting her act as a crime." The words of the prophets are so distinct in his opinion as to leave no opening for the condemnation of the act. No verbal reference is made to the writings of such men as Dr. Arnold on this and other subjects, but it is evident the writer has them in his mind.

Our remarks have been of so general a character that we may have failed to give our readers a clear idea of the detailed treatment which Scripture receives. We will, therefore, transcribe a few of the notes, which may serve as examples of style and matter. The historical illustrations are, in our opinion, the most valuable of the whole. We do not remember to have seen the history of Jeroboam's kingdom so lucidly traced as it is in these notes. In speaking of the captivity of the Ten Tribes, the writer remarks that a few escaped exile; that others returned and helped to form the Samaritan kingdom, or to occupy the ancient territories of the tribes of Issachar, Zabulon, Asher, and Naphtali.

The early traditions of the Church remembered the fishermen of Galilee as men belonging to the tribe of Naphtali; and if these traditions were correct, then most of the Apostles belonged to the so-called Lost Tribes.

But of the great mass of the exiles there is no evidence that they ever returned, and of their fate the writer takes the following sensible view:—

Many enthusiastic travellers have imagined that they had discovered these lost tribes, and homes have been assigned to them in every quarter of the globe; but the great probability is that they mingled with the population of the districts to which they were exiled, and that they have long been indistinguishable from the Persian race near the Caspian Sea, and from the Turks and Arabs near the Euphrates. Such an admixture of the Hebrew races with other races has not, it is true, taken place in the case of the Jews who were driven from Judea by the Romans, but it must be remembered that the ten tribes had been alienated from the distinctive habits of their race for 250 years before their expatriation. Those who had so long ceased to worship the Lord God of Israel in their own land would be willing enough to fall in with the religions of the heathens among whom they were settled, and in giving up the Hebrew religion they would give up the only permanent mark by which the Hebrew race was distinguishable from other Eastern nations.

With one other extract we close this notice of a very instructive volume. It is from the introduction to the Book of Ezra, and refers to the return from exile:—

When the land had kept her Sabbaths, the Lord so ordered the course of the world's empire that His people might leave their sorrowing exile and return to their country, to serve Him in all godly quietness and peace. But though His providence had been so conspicuously exercised in their behalf, it was as a thoroughly humbled nation that they returned to the home of their fathers. The number of those who came

to reoccupy it did not amount to one-twelfth of the three millions who took possession of it after the forty years' wandering in the desert; there was not even a shadow left of the glorious monarchy founded by David; their freedom as a nation was gone for ever; and when they had done their best to restore the temple at Jerusalem "many ancient men that had seen the first house wept with a loud voice, for the glory of the second house was in their eyes as nothing in comparison with the glory of the first."

DR. LOMAS ON CHILDREN'S LIVES.*

This book—although, probably, no one will say without reservation that all Dr. Lomas's practical suggestions are equally good—is one of the most valuable, as we hope it will prove to be one of the most useful, works of its class—first, to parents, and especially to mothers. For there can be no question that half the children who die might be now living but for the ignorance of their mothers. We say "now," and if now what of the past, when medical men themselves had not paid very close attention to children's diseases and when mothers knew nothing? The wonder is that, with the indifference to dirt and the indifference to poison once prevalent, and the utterly topsy-turvy notions that were generally accepted, any child grew up to a healthy manhood. The mortality of children is bad enough now—it is almost criminal—but fifty years ago it was far worse. With our present knowledge, we are justified in saying with Dr. Farr, whom our author quotes, that the death of a child is "an unnatural event"; but there was a time when it might have been said that for any child to live was a most unnatural event. Brought up in the violation of nearly all the laws of nature, must it not be so?

Dr. Lomas begins by some remarks upon the influence of the health of parents upon that of their children—an inquiry of which it may be said that we have scarcely yet crossed the threshold. No doubt, however, a larger acquaintance with the laws of physiology and of reproduction will enable us to generalise, with some accuracy, concerning some facts, if not concerning all. But only with limited accuracy, or rather accuracy within defined limits; for to be able to predict what a certain child should and must be—which we can conceive to be possible, although altogether improbable—there must be regulations to which the human race is never likely to submit—the doctrine of the paramount interest of the State, as opposed to that of the individual, notwithstanding. Some facts, however, or very near approaches to facts, have now been pretty well ascertained. There used to be a great deal of nonsense written and spoken, and much of it believed in to this day, concerning the marriage of cousins. Dr. Lomas writes very sensibly and with entire accuracy:—

Much has been written concerning the evil results of marriages of "blood-relations"; there is, however, but scanty and unreliable evidence to show that the marriages of healthy cousins are productive of disease in offspring, while there is much strong evidence to prove that the union of cousins, if one or both be of unsound constitution, perpetuates, through the offspring, the hereditary weaknesses of the parents and parents' parents. Although it is better that the marriage of cousins should not be encouraged, yet there is no good reason why they should be prohibited if the young people be in sound health, and come of a "healthy stock."

Of the treatment of the mother during pregnancy, Dr. Lomas has also some sensible observations to make, which, we are glad to find, are characterised by neither pedantry nor eccentricity; and, indeed, this may be said of the style of his work throughout. We next follow the author through the earliest stages in the life of a child—the most important stages. There are some good remarks here on the food of the nursing mother, and we are glad that Dr. Lomas has something to say, not merely on under-feeding, but on over-feeding, from which, in these days, there is much the greater danger both to mother and child. All the usual ailments of children are next treated, and we have to thank the author for his practical wisdom in regard to infection. But, probably, diseases of the chest are most common amongst children. We may quote the rather too brief remarks upon this subject:—

How greatly these diseases are ruled by the variations of our erratic "climate" may be judged from facts which have been collated by Mr. F. J. Williams. The result of his work is to prove, as Dr. Farr expresses it, that the popular notion is correct, "that the east wind is noxious, and has something in it especially prejudicial to health," and that this wind "in spring is the enemy it was suspected to be." The very young and very old are the chief victims of these sudden changes, which Mr. Williams terms "atmospheric vicissitudes." As evidence of the baneful effect of the east wind on health, the facts are noted that during "the three months of February, March, and April of the year 1875 the wind was in the east for twenty-two days," and the effect of that atmosphere

* *Children's Lives and How to Protect Them. A Handbook for Ready Reference.* By WILLIAM LOMAS, M.D. (Sampson Low and Co.)

phenomenon was that "the cold, intensified by the biting east wind, had apparently the effect of raising the mortality from diseases of the respiratory organs higher than in any year since the commencement of civil registration." In the winter of 1876 this wind prevailed during the three months for only *thirteen days*, but the weather was cold, and there were heavy falls of snow: the number of deaths of children and old folk was unusually low—a fact which may be attributed to "the comparative immunity from bitter east wind in the winter and spring."

Bearing these facts in mind, parents will see that they have much power in protecting their children against chest-complaints, if they exercise great caution in sending them out of doors during those months when the east wind sweeps across our island, scourging young and old. The most numerous class of sufferers from these inflammatory chest-diseases are children who are less than one year of age:—they form, indeed, more than a fourth of the whole number of persons who die from diseases of the respiratory organs during the year in England and Wales. More boys than girls die from these diseases. There is no doubt that the greatest and most powerful factor of this mortality is the injudicious exposure of very young children to atmospheric influences which they have not sufficient strength and warmth within themselves to resist. The delicacy, not only of the skin of a young child but of every tissue of its body, while compulsory inactivity makes it unable to raise the warmth of its chilled frame by means of exercise, render it peculiarly susceptible to the influence of atmospheric changes. Scantly clothed, sometimes irregularly fed, often denied even the warmth of a mother's or nurse's arms, and wheeled about in winter as in summer, in season and out of season, in cold weather as on bright and genial days, it gets chilled to the marrow, and its lungs become congested, and then inflamed. Warm baths, linseed poultices, and other remedies are applied by practitioners who strive to their utmost to save its life, and yet are often unsuccessful through the effect of a chill received on some day when the east wind blew, and the keen air of a wintry sky drove the blood from the surface of the body, first to stagnate within, and then to speed through the lungs with inflammatory force. When children are old enough to run about briskly, there is far less risk to them from exposure to cold. It is injudicious, however, even at that time of their lives, to expose them out of doors to the influence of cold and dangerous winds. The fashion of leaving their legs uncovered in winter is as cruel as it is dangerous. On cold days, children above the age of two years should never be sent out of doors, unless they have recently taken a good and hearty meal.

If a child, on returning from a perambulator-ride or walk on a windy day, be thoroughly chilled—"nipped with the cold"—it should be at once placed in a warm bath, or between hot blankets, and should be given some hot fluid to induce perspiration. By taking these measures to restore warmth and to promote the free action of the skin, an attack of inflammation of the lungs may be prevented.

Some cases of inflammation of the chest of infants are the result of neglecting to keep the nursery at an equable temperature. If the air of a nursery be made hot at one time of the day, and allowed to get chilly at another, the health of an infant cannot fail to be prejudicially affected. During cold and wintry days, it should always be kept moderately warm, and the temperature should not be allowed to vary more than five degrees. Although it is always desirable to keep infants warm, yet it must not be forgotten that hot air weakens them even more quickly than it oppresses adults. It is owing to their acute sensibility to variations of temperature that they suffer so much from inflammatory diseases of the chest, which are comparatively rare amongst adults.

The reader has now material to form some opinion of the value of this work. Our own opinion has already been given.

"THE LIGHT OF ASIA"*

Mr. Arnold has in this poem essayed a very perilous task. Magnificent as is the theme of the great Buddha, and inspiring as is his story and elevated his teaching, it is difficult to bring the man himself and his life close to Western minds. A song or a hymn might suggest something of its purity, its mystic ardour, its lofty aspiration after truth, and the self-denials it demanded and supported; but it would do no more than suggest a special phase of it, and the effort to make poetry reflect to Europeans not only the inspiration of that life, but in some measure the circumstances and very "form and pressure" of it, seems too ambitious. Mr. Arnold tells us in his preface:—

The Buddha of this poem—if, as need not be doubted, he really existed—was born on the borders of Nepal about 620 before Christ, at Kasingarah, in Oudh. In point of age, therefore, most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indelible element of faith in final good, and the proudest assertion ever made of human freedom. The extravagances which disfigure the record and practice of Buddhism are to be referred to that inevitable degradation which priesthoods always inflict upon great ideas committed to their charge. The power and sublimity of Guatama's doctrines should be estimated by their influence, not by their interpreters, nor by that innocent but lazy and ceremonious church which has arisen on the foundations of the Buddhist Brotherhood or "Sangha." I have put my poem into a Buddhist's mouth, because to appreciate the spirit of Asiatic thoughts they should be regarded from the Oriental point of view, and neither the miracles which consecrate

this record, nor the philosophy which it embodies, could have been otherwise so naturally reproduced. The doctrine of transmigration, for instance—startling to modern minds—was established and thoroughly accepted by the Hindoos of Buddha's time; that period when Jerusalem was being taken by Nebuchadnezzar, when Nineveh was falling to the Medes, and Marseilles was founded by the Phœnicians. The exposition here offered of so antique a system is of necessity incomplete, and, in obedience to the laws of poetic art, passes rapidly by many matters philosophically most important, as well as over the long ministry of Guatama. But my purpose has been obtained if any just conception be here conveyed of the lofty character of this noble prince and of the general purport of his doctrines.

Mr. Arnold has been wise in the dramatic medium he has chosen, which gives a certain air of verisimilitude to much in the poem; but we are not quite so sure that the peculiar form of blank verse he has adopted is so well suited for his purpose as would other irregular metres, such as some of those Southey used in his "Curse of Kehama," or Mr. Shering in his recent Indian poem. Mr. Arnold might, however, have much to say in justification of his choice; though there is one serious disadvantage. It is this, that ever and anon our mind is recalled by a peculiarity of rhythm to famous passages in Tennyson or other poets, and a kind of mixed impression produced. Blank verse, unless in the hand of a master, is more prone to this than almost any other metre; and it cannot be said that Mr. Arnold has wholly escaped from it. It would be easy to establish what we have now said by instances; but for this we really have not the space. We prefer to give as a specimen of Mr. Arnold's style an extract from a passage which presents Buddha in a very striking position:—

Whom, when they came unto the riverside,
A woman—dove-eyed, young, with tearful face
And lifted hands—saluted, bending low;
"Lord, though art he," she said, "who yesterday
Had pity on me in the fig grove here,
Where I live lone and reared my child; but he
Straying amid the blossoms found a snake,
Which twined about his wrist, whilst he did laugh
And tease the quick forked tongue and open mouth
Of that cold playmate. But alas! ere long
He turned so pale and still, I could not think
Why he should cease to play, and let my breast
Fall from his lips. And one said, 'He is sick
Of poison, and another, 'He will die.'
But I, who could not lose my precious boy,
Prayed of them physic, which might bring the light
Back to his eyes; it was so very small
That kiss-mark of the serpent, and I think
It could not hate him, gracious as he was,
Nor hurt him in his sport. And someone said,
'There is a holy man upon the hill—
Lo! now he passeth in the yellow robe—
Ask of the Rishi if there be a cure
For that which ails thy son.' Whereon I came
Trembling to thee, whose brow is like a God's,
And wept and drew the face-cloth from my babe,
Praying thee tell what simples might be good,
And thou, great sir! didst spurn me not, but gazed
With gentle eyes, and touch with patient hand;
Then draw the face-cloth back, saying to me,
'Yea! little sister, there is that might heal
Thee first, and him, if thou wouldst fetch the thing:
For they who seek physicians bring to them
What is ordained. Therefore, I pray thee, find
Black mustard seed, a tola; only mark
Thou take it not from any hand or home
Where father, mother, child, or slave hath died;
It shall be well if thou canst find such seed.'"

Mr. Arnold has undoubtedly made himself master of his subject. He has realised the character of Buddha thoroughly; has dwelt upon the master's words and deeds till they have become significant to him of spirit and purpose; and he has embodied all this in finished and sometimes powerful verse. Notwithstanding all this, we are afraid that his audience will not be nearly so large as it deserves to be; though doubtless his book will have the effect of sending many to Max Müller or to Barthélemy St. Hilaire for more and clearer information about this wonderful prophet, who addressed so many deep things to the spirit of man.

TWO NOVELS.*

"The Two Miss Flemings" is a distinct advance both in construction and in power upon the authoress's previous novel. There is a firmer grasp of plot and a sharper definition of character. The Miss Fleming who, notwithstanding all her grave errors, will be found to be most attractive is Cassandra, otherwise "Sandra," the child of a marriage between Colonel Fleming and a Venetian girl of aristocratic descent. The first chapter introduces us to the good-for-nothing widowed colonel dying on board of the yacht of his friend Drayton, to whom, on his deathbed, he commits his young daughter, to be married to him in course of time. The bond is ratified by the two parties most concerned. Cassandra, after her father's death, retires to Malta to live in the

house of a friend. Circumstances, however, oblige her to ask her father's brother in England to receive her. But why does not Drayton marry her? Then he confesses that he has been married for fifteen years; his wife, ever since a few days since the marriage, having been confined as a hopeless lunatic. This situation, of course, is not new, but it was possibly necessary for the development of Cassandra's character. The girl passionately refuses to give him up, notwithstanding all Drayton's explanations and the remonstrances of friends. She will wait, and will hold him to his engagement. So it is arranged, and he at once quits the scene for India, she going to England. The life in England is admirably described—the character of her uncle, the squire, a passionate tyrant who had hated his brother, and who bestows a good portion of his hate on the niece, especially being drawn with great power. The squire's daughter does not interest us much. She is too submissive and altogether wants character, but she is a good foil to her cousin Sandra. As time goes on, Sandra gets tired of the tame life she is living. A Colonel Piers, destined by the uncle for her cousin, appears upon the scene, and not having heard from Drayton, the temptations of wealth and position prove too great for her ill-regulated southern temperament, and she marries the colonel. What afterwards happens may in part, but not altogether, be guessed. If this had been a French novel we know what would have happened, but it is English—with a difference, and none of the proprieties are violated. There are some fine scenes in this work—some in the last volume are especially good—and altogether the writer is to be congratulated upon a distinct success.

"A Parisian Sultana" is a translation from M. Belot by the same competent hand to which was due the translation of the author's "A Tragedy Indeed." The title is rather a misnomer, for, after all, there is nothing of the sultana in the heroine. The plot is simple, but curious—not to say extravagant. The so-called Sultana is the young widow of the Baron de Guéran—a famous African explorer—who is reputed to have died in the middle of Africa. The charming widow, after his death, receives three unexceptionable offers of marriage. One evening she summons the three lovers to her residence, informs them of her intention to go to Africa to the scene of her husband's death, and proposes that they should accompany her, and that she will give her decision respecting their offers on their return. One is prevented from going: the others, with the necessary servants and a middle-aged, strong-minded English companion to the baroness, consent, and the journey is undertaken. We need not follow the travellers. Virtually this book is a lightly constructed, skilful *résumé* of all the information that we have about Central Africa. M. Belot has made himself master of the subject, and has strung everything together with a mixture of romantic episodes, of broad humour, and in charming style. The journey is accomplished, and at the end the three candidates for the Sultana's hand—the one who stayed behind having followed to meet the others, find the baron alive but in captivity, and are able to save him from death. Something more might be added, but it would not be fair to the author to do so—suffice it to say that this is not the end. M. Belot describes savage character, customs, and scenery with great force. Certainly one or two African nations are introduced by him of whom we have not heard before, but that does not much matter. The book is not only a good book of travels, but a clever and thoroughly original romance.

THE MONTHLY REVIEWS.

Speaking of the Reviews generally, they are all very rich this month in subjects treated in an interesting manner. One subject is common to two: "China," by Sir Walter H. Medhurst in the *Contemporary*, and by Herbert Giles in the *Fortnightly*. These papers should be read together; they are of much practical value to the politician, commercial man, and all who care for missionary enterprise. Sir W. H. Medhurst says:—

China, nationally considered, is in a state of decline. The very efforts which the more enlightened amongst her statesmen are now making towards rescuing her from the collapse which threatens show how desperate they consider her case, and how anxious they are to prevent or even delay the catastrophe. Her history, it is true, shows that although she has passed through a series of such periodical lapses, she has ever exhibited a wonderful power of recuperation more or less effective in its nature and extent. But these changes have been experienced at times when she was comparatively isolated from the rest of the world. Her political crises were never before complicated by the interposition of a foreign element, such as must be the case in any revolution through which she may hereafter pass. . . . It may not be the best fate that can befall any part of China to be Russianised, but it will be a better alternative for her people to be subjected to the sway of a

* *The Light of Asia*; or, *the Great Renunciation*. Being the Life and Teaching of Guatama, Prince of India and Founder of Buddhism. As told in verse by an Indian Buddhist. By EDWIN ARNOLD, M.A., Companion of the Star of India, Author of the "History of Lord Dalhousie's Administration," &c., &c. (Trübner and Co.)

* *The Two Miss Flemings*. By the Author of "Rare Pale Margaret." (Sampson Low and Co.) *A Parisian Sultana*. A Translation of Adolphe Belot's "La Sultane Parisienne." By H. MAINWARING DUNSTAN. (Remington and Co.)

civilised and civilising Power than to become the prey to interminable civil wars. It will be better, moreover, for England and other nations, whose interest in the question is mainly commercial, that China's millions should be brought under a vigorous and progressive Government, able and willing to develop the vast resources at their disposal, than that they should decimate themselves and ruin their country by perpetual internecine strife.

Mr. Giles treats of China in its relation to other Powers—chiefly England. He shows how important in a commercial sense China is to us, and how almost supreme we are in her trade as compared with other nations. Unfortunately in our social relations we are proud and exclusive. He says, "As to anything like social intercourse with the inhabitants of the country, the thing is quite unknown, even in the faintest sense of the term. . . . The Chinese merchant is in fact a man of neither education nor refinement, and no English gentleman would condescend to associate with him upon terms of friendship and equality." A very long account is given of our missions in China, too long to quote or even to summarise; but it is too important to be passed by without the notice of missionary societies.

The *Contemporary* has other articles which deserve notice, chiefly, in our opinion, the conclusion of the series on Comte, by Professor Caird. They form by far the most generous and acute criticism which we have seen of the Positive Philosophy. They ought not to lie forgotten in the pages of a monthly review, but should have, as they deserve, an independent existence amongst books. Karl Blind publishes a fierce indictment against Russia, under the title of "Conspiracies in Russia under the Reigning Czar," which is horrible in its details of cruelty to political prisoners. Students of the Bible should read "The First Sin, as recorded in the Bible and in Ancient Oriental Tradition," by F. Lenormant. The facts given are, to say the least, curious; the reader can accept M. Lenormant's inferences or draw others for himself.

The *Nineteenth Century* opens with a long—too long—paper on "Recreation," which is a report of a lecture delivered before the National Health Society. "A Dialogue on Human Happiness," by W. H. Mallock, is, like all this author's ethical writing, disfigured by exaggeration, inconsistent, and affected. It is a poor business for a grown man to occupy himself with—that of discussing whether life be worth living, and whether happiness is possible or not. Still, it is one that can be conducted with seriousness, and must be conducted by worthy people, if truth is to be reached. Mr. Mallock's flippant, well-to-do pleasure-seeker will certainly not solve any great moral problem. We doubt whether Mr. Mallock will. M. About contributes a vigorous defence of Jules Ferry's bill. The Republic has in the Jesuits bitter, crafty, and unscrupulous foes. The writer says:—

It is in the name of liberty that people now seek to shield the implacable enemies of every French liberty from an application of the laws. It is because we are living under a Republic that the Jesuits, after having striven hard to strangle it, crave permission to inoculate the rising generations with their hatred of it.

This is the strength of M. About's defence of the bill, and it goes far to justify its authors. An unusually original and brilliant article on the course of philosophy among the Jews is from the pen of Joseph Jacob. He traces the conception of the God of Israel from the earliest time to Spinoza, and ventures to predict a yet further modification which that conception will receive. It is written as a criticism upon Kuenen's method; but it is as fatal in its effect upon Revelation as the method it disowns. Of literary articles there are three—the "Poems of C Tennyson Turner," by James Spedding; "The Political Novels of Lord Beaconsfield," by T. E. Kebbel, which turns into an argument on personal government; and a very interesting paper by Mr. Froude on "A Cagliostro of the Second Century."

The *Fortnightly Review* has, beside the "Present State of China," already noticed, two articles of a political character: "German Politics," by H. Tuttle; and "Macedonia," by J. Kinnaird Rose. In political economy there are two—"The Coming Land Question," by J. Boyd Kinnear, noticed by us elsewhere, and "The Wages Fund Theory," by Henry Sidgwick. In philosophy Mr. W. L. Courtney gives, under the title "The New Psychology," a comprehensive summary of a movement which has been taking place in mental and moral science for some years past. Dwelling first upon the differences which exist between Mr. Mill and the late Mr. G. H. Lewes, he remarks that they are such as to "amount, if not to an absolute revolution, at all events to a development which almost initiates a new order of things." The causes of this change are said to be in the

study of biology. It is biology which has brought about the recognition of the organism as one of the elements of psychological research. This movement is evident to anyone who has any acquaintance with the philosophical literature of the day. And it is in our opinion a very hopeful sign. It is a result of applying the scientific method of investigating these difficult problems. The subject is one that is deserving of the attention of others than philosophical students. It has its practical side, and will be found to affect morals and religion. Mr. Courtney notices this in the close of his article, but the passage is too long to quote; but its range may be seen by a single consideration. The philosophy of experience, as it is called, seemed a few years ago to be supreme, and by its advocates was regarded as unassailable. It is now seen to be sapped in its foundation. There is of course no return to the *a priori* method, or to a belief in the views of the Bishop of Worcester which Locke exposed, but the movement has been spiral, and continuous. In physical science the analysis of phenomena has been carried so far as to leave nothing for base save matter and motion. In physiology the recoil from materialism is so great that one of our latest writers suggests "motion may be a mode of feeling." There is hope for a pure spiritual faith even amongst the philosophers. Two literary articles and the usual summary of home and foreign affairs make up a thoroughly good number of the *Fortnightly*. "Maxims and Wisdom," by G. A. Simcox, is an essay that seems to have no plan in it, unless it be the illustration of the theme that sages and nations are seldom wise for themselves. He says:—

Israel was wise in literature; and now that it has been dispersed among the nations and scattered among the countries, it has become wise in conduct too; but when the people dwelt in their own land, their own wise men condemned their folly.

The most striking thing about the books of Hebrew wisdom is, we are told, "their magnificent persistent optimism." This is said in contrast to the psalms and prophecies. The collection of Hebrew maxims given is very full. A discursive passage on the conduct of life as a plan and an art has a good reference to Horace and Prosper Mérimée, and their kind of life. Lord Bacon's career is, of course, reviewed, but Goethe yields the largest and richest store of maxims. There is one, however, of the reviewers on Goethe's fatalism which is as good as anything he himself ever said. It is that "resistance to fatalism is not the recognition of responsibility, but the inculcation of endeavour in some definite rational direction." "Two Men of Letters," by George Saintsbury, is a contrast between Théophile Gautier and Charles Lever, very much to the depreciation of the latter, and we may add very justly so.

The *International Review* has nothing which calls for special notice this month, but it is very readable. Mr. P. H. Hamerton contributes an account and a criticism of Rubens, which will commend itself to most who know his works. "A Murdered Nation" is the title of an article upon a Circassian tribe utterly cleaned out by Russian greed and strength. The narrative is sickening. It concludes with two sentences worth quoting:—

The manliest and most beautiful race of our century, and, beyond all comparison, the bravest of any age or country of our earth, has been exterminated to make room for the besotted dregs of a vicious despotism.

And this:—

The Nemesis of history deals with nations, not with individuals, and the next general insurrection of Southern Russia may prove that tyranny has reached the term of its power, if it has made deliverance more desirable than life itself.

The Rev. George Washburn, writing from Constantinople on England and Turkey, condemns our Government for the part it took in the negotiations between Turkey and Russia. He considers that the former would be better off now if England and Austria had allowed the San Stefano Treaty to stand.

The proposed observatory on Mount Etna, at a height of 9,652 feet, will be the second highest building of its kind, the most lofty observatory in the world being situated at Pike's Peak, Colorado, at an elevation of 14,336 feet above the sea level.

The directors of the Hibbert Lectures recently asked M. Renan to come to London and give six or eight lectures on the influence of Rome in the formation of Christianity. M. Renan was offered a considerable sum as an inducement. He has just replied:—"The subject," he says, "is no doubt an attractive one, but six or eight lectures means a book and the sojourn of a month in London. In the present state of my work and my duties in the College of France it would be difficult for me to make so long a parenthesis (*sic*). I will be able to give three or four readings." This latter offer will be accepted.

THE EVANGELICAL ALLIANCE IN SWITZERLAND.

The Evangelical Alliance held its seventh general Conference in the quaint old city of Basle last week. There were 1,600 members or delegates present. Of these, twenty were from France, 500 from Germany—the accredited delegates from that country being allowed a free railway pass by the Government. England and America sent 400, the others being from Switzerland proper, Austria, Italy, and Spain. The weather being very fine, a number of tourists have also contrived to make Basle a resting-place, and help to swell the aggregate if they do not add to the representative character of the assembly.

The conference opened on Monday, in St. Martin's Church. The chair was occupied by the President of the Swiss Alliance, M. Charles Sarasin, ex-Councillor of State, who was surrounded on the platform by clergymen, ministers, and laymen of every denomination. The Chairman, who spoke in German, began his address by expressing the pleasure it had afforded the people of Basle to welcome the Alliance within its borders. It was a great thing to see various nationalities represented in the great gathering within the walls of Basle that day. Such a meeting was one which overstepped the bounds of nationality, suppressed national antipathies, and cultivated only what was conciliatory, which was all the more necessary considering events of a painful character in the recent political history of the two nations on whose borders Basle formerly and even now in a certain sense stood. This gave to their meeting a character of more than ordinary interest. He himself, if he might be allowed a personal allusion, was an incorporation of what he should like to see brought about between the Christians of these two great nations. Many generations ago his family had been expelled from France for their religious faith. Long residence in Basle from generation to generation had grafted on his French blood German culture, with mode and tone of thought and feeling, and just as these elements were blended peacefully in his person so he hoped that the fundamental idea of the Alliance, which was that of conciliation and reconciliation, would be realised in the fraternal intercourse and harmonious working of these two great nations whose representatives were now assembled in Basle. The Alliance was no council in which to discuss doctrines and promulgate doctrinal decrees. While demanding unity in certain grand concrete dogmas and facts touching the personal work of Christ and the authority of the Holy Scriptures, it recognised the existence of wide differences on subordinate questions. The Alliance, therefore, could never ask any of its members what his relation was to a peculiar ecclesiastical organisation, but simply what was his relation to Christ. And as in the individual so he hoped it would be in their experience as Christian Churches. But the assembly ought not only to be a witness to Christendom, it ought also to bear practical fruit. If the difficulties they had to contend with were great, they must not despair of overcoming them. When Richard II., as given in their English "Shakespeare," had to face fearful odds, his words to his soldiers were, "Look not to the ground, ye favourites of a King; look high." So in like manner, although they also had to face fearful odds, he would say to his brethren one and all, "You are engaged in a great and glorious warfare; look not to the ground, ye favourites of the King of Kings, but look high." (Applause.)

Reports were then presented on the religious state of Protestantism in Switzerland by Dr. Güder, of Bern; Germany, by Dr. Cromer, Greifswald; France, by M. Babut, of Nismes. One had been prepared on the religious state of Great Britain by the Rev. Edward Bligh, which was read in French. At the afternoon sitting Dr. Van Oosterzee, Utrecht, gave an account of religion in Holland; Dr. Von Tardy, Vienna, on religion in Austria; Dr. Schaff, New York, and Dr. Von Scheele, Upsala, on the state of Scandinavia. These reports presented such views of the state of public feeling in these countries as made it clear that a great struggle is going on between the claims of free thought on the one hand and clerical authority on the other; while, as an intermediate question, the connection between Church and State was presented as one which, even in Republican Switzerland, was becoming one of serious conflict. Along with all this, statistics were given in relation to Christian work in all these countries, which were held as sufficient to show that moral and religious forces were at work which, through voluntary religious and educational institutions, were accomplishing much good, while the great principles of religious freedom were becoming more and more recognised by the State.

In the evening there was a large gathering to hear a paper by the Rev. Dr. Stoughton, of London, on "The Connection between Basle and Early English Protestants." He contrasted the gathering of peoples in that assembly representative of all nations with a meeting held in Basle 450 years ago. Christendom was then in a very divided state, for the spirit of religious inquiry was breaking out, and the great moot point was, in all theological controversy, "Where lies the ultimate authority for religious beliefs—in Popes, in Councils, or in the Word of God?" They met that day in times of a somewhat different character, but of still deeper and wider agitation, for the question now was, not only whether the Church or the Bible was the final test of truth, but also whether reason or revelation should be our guide as to the highest of all subjects.

which could affect the present and future interests of the human family. But how vast the difference between that famous Council at Basle and the Evangelical Alliance Conference of that day! Under what different aspects was union regarded by the two assemblies? The one aimed at uniformity, at a precise and definitely-expressed agreement of opinion, in relation to theological and ecclesiastical points, which might be enforced on all Christendom by pains and penalties, and even death, to a recreant brother. The other sought to promote unity, holding, after the experience of ages, that uniformity was impossible, and that true unity could not only be attained, but was compatible with a hearty, loving, sympathetic Christian fellowship throughout the family of the redeemed. He then contrasted the appearance of the two meetings, traced out the history of the followers of John Huss, and, in a long and exceedingly able and interesting historical review of the history of the Reformation, showed that Protestant England was not only indebted to Basle for men, but for principles; and, identifying the two with the work of Calvin at Geneva and John Knox in Scotland, contended that the outcome of those early struggles was not only religious freedom in Europe, but, mainly through the Puritans of England, the religious life and progress America. Their simple reliance now, as then, was the Gospel of Christ, and freedom to preach and practise its heaven-born truths.

Tuesday morning was devoted to the delivery of addresses by Professor C. Von Orelli, Basle, and Dr. Godet, of Neuchâtel, on the "Immutability of the Gospel of the Apostles." In the afternoon the topic for discussion was "Evangelisation in France and in Belgium." M. Lellieore, a well-known Methodist minister in France, read a paper on the work of evangelisation now carried on in that country. He dwelt in warm-hearted terms on the wonderful recovery of France after the terrible humiliation in 1870-1, and expressed his thorough conviction that the conversion of France to Christ would be followed by the conversion of the whole world. He then spoke of evangelistic agencies which were in operation before the war, such as the Evangelical Societies of France and Geneva, the Central Society, the Bible and Tract Societies, all more or less substantially aided by English societies. He then noticed efforts that had been made since the war, and referred to the operations of Mr. McAll and others. What is known as "The Inner Mission" was established at Nîmes immediately after the defeats of 1871-2. This attempt to engage all true Christian people in their respective neighbourhoods for the promotion of the truth had been only very partially successful, but through evangelistic tours which the mission has set on foot much has been done to advance Christ's kingdom. The hope was expressed that through the efforts of the committee recently formed in Paris in connection with this mission much would be done to help forward this good work. The Rev. R. S. Ashton, secretary of the Evangelical Continental Society, then read his paper in French on Mr. McAll's work: its method and advantage." After a brief statement of the history of the movement a few statistics were presented, showing that in Paris there are now twenty-three stations, with room for more than 5,000 hearers. At the meetings held at the Salle Evangélique last year, there were no less than 100,000 persons. The total attendance at each station during the week is set down at nearly half a million. Dr. Fisch, of Paris, followed, and besought all to pity poor France, and to help in this hour of spiritual need, when such marvellous openings are occurring everywhere for the presentation of the truth. Professor Emile Comba, of Florence, next read an interesting paper on Italy, abounding in many touches of humour, and giving many quotations from contemporary writers, all indicative of a longing for a new and better religion than that of Rome. At the same hour in the French Church there was a lively meeting on Sunday-schools, when some valuable information was given on this comparatively new institution in France. Addresses were delivered by Dr. T. D. Anderson (New York); the Rev. Dr. Dykes (London), who expressed deep sympathy with Sir Charles Reed under the heavy domestic affliction which prevented his attendance; Dr. Schaff and Mr. Dardlicher.

At various sittings the foreign delegates discussed "Christianity and modern society" and "Our duty to the working classes" in St. Martin's Church, and "Efforts in view of the religious awakening in the East," in the Great Hall, on papers read by Professor Wach, of Leipsic; M. Steinheil, manufacturer, Alsace; and Dr. Fabri, of Barmen. From all these it appeared evident that an unsettlement of former beliefs is felt everywhere, that a spirit of inquiry has been evoked, and the need for new adaptations in the application of practical rather than theoretical or even commonly received theological doctrines was every day becoming more apparent. "The Christian and anti-Christian influence of the Press on the Nation" was the subject of able papers by Dr. E. De Pressensé, of Paris, and the Rev. L. B. White, M.A., of London, both speakers gratefully acknowledging the good done and carefully discriminating as to evils inherent to a free system of periodical and other popular literature. But the chief interest lay in the Anglo-American system, where "the present state of religious liberty" again came on for discussion. The petition from the oppressed Christians of Prague and other places in Bohemia having been remitted to a committee to consider and report, a memorial as drawn by that committee was read and

explained by the Rev. William Arthur on Thursday. The memorial was to the following effect:—

The seventh General Conference of the Evangelical Alliance in Basle, Switzerland, assembled here, have received from members of a religious community not recognised by the State in Prague and its neighbourhood representations, as shown by the documents hereto attached, respecting infringements of their liberty of faith and conscience in the exercise of their rights of public worship, and even in the exercise of family worship, which they, in contradiction of the guarantees contained in the Constitution of the State, have had to suffer, which sufferers, as they inform us, have made an appeal to the Supreme Government of Austria and have not hitherto received redress, or even an answer. And this Conference of the Evangelical Alliance, under a sentiment of fraternal sympathy, esteems it a duty to associate itself with the petitioners, and begs to present to the Supreme Government of Austria, with profound respect and due confidence, its petition, praying that as speedily as possible it may grant the requests of our brethren in faith an answer whereby these questions may be decided in a sense favourable to toleration and liberty.

Some discussion ensued as to the best mode of presenting this memorial to the Emperor of Germany, when it was resolved to recommend that the General Conference, assuming that it will adopt the memorial, shall appoint a deputation representing all the sections of the Alliance to go with it to Berlin. In view of the appointment of this deputation, Mr. W. M'Arthur, M.P., suggested that it might be well to constitute it a special committee to watch over the interests of religious freedom over all the Continent, and that would perhaps save time and labour in having to deal with local cases of oppression. It was remarked in the course of the conversation that Lord Salisbury had been always ready to take up such cases as were within the cognisance of his office, and the Conference gratefully expressed its sense of obligation to the English Foreign Secretary.

The Conference then took up some cases connected with Greece, in which the rights of parents not of the orthodox schools to have their children educated without the interference of the authorities of the Greek Church had been interfered with. A long correspondence from one of the English Blue-books was read by Mr. Samson, the secretary of the Alliance at Berlin, from which it appeared that Lord Salisbury had instructed Lord Lyons to remonstrate against these interferences, and, in harmony with the other Powers, show the Greek Government that it had been provided by the sixty-second article of the Treaty of Berlin that "any cession of territory must be subject to the condition that the Greek Government shall bestow upon its new subjects in the added territory the same liberty in respect to the exterior practice upon its new subjects as was conferred by the laws of the Ottoman Government." This had been attended with the best results, and he felt satisfied that if the same course were pursued in regard to other cases of persecution as had been adopted in this case Lord Salisbury would be equally ready to entertain them. The Rev. Donald Fraser, while agreeing in this, thought it was not fair to place all these burdens on the shoulders of Lord Salisbury simply because he was the British Minister, and who perhaps had had most to do with the Berlin Treaty, and suggested that France and Italy should also be appealed to, seeing that both these nations had shown much interest in the case of Greece. Mr. M'Arthur spoke to the same effect. The Rev. J. L. Gulick, from Saragossa, laid before the Alliance several cases of persecution in Spain, but these and others of a similar description were remitted to the British Committee to be dealt with as they might think best.

On Wednesday evening the president, M. Charles Sarasin, gave a grand garden *fete* in his grounds at the Reichen, a beautiful spot a few miles out of Basle. Over 1,500 members and delegates with some visitors were present, all being taken out by train and returned free of expense, and treated in a princely style. The gardens were illuminated with variegated lamps, and altogether the *fete* was one of great splendour.

The meetings of Friday morning were held in St. Martin's Church, the topics being "Christianity and modern society," "Present state of missions to the heathen," "Results of missionary labour in India and Africa," and other questions relating to missionary operations amongst the heathen. The chief speakers were M. le Roi Breslau, Professor Christlieb, the Rev. W. Arthur, the Rev. Dr. Murray Mitchell, and Dr. Heman. In the afternoon the Conference took up as questions for consideration (1) the rivalry of various missionary operations; (2) the application of the alphabet of Lepsius to the Chinese; and (3) the marriage of Hindoo children. In view of all that was said, it was felt that Christian missions to the heathen were making way, not so much on the old lines of hardened thought, expressed in theological forms with sharply-marked denominational limitations, as on the broad basis of the commonly-received truths of Christianity admitted to be fundamental, and applied through educational and social means. Hence, as Dr. Murray Mitchell showed, the natives begin to feel that they are part of our social system in India; and even the women, formerly to a great extent inaccessible, are being brought into a higher position, morally and socially as well as politically, than they ever occupied before. The marriage of Hindoo children was quite a new feature in mission work, and another important element in the civilisation. Not any one of the societies now claimed exclusive right, or something akin to that, in working the mission field, and it came out distinctly in

the course of the discussions that, but for Ritualism, there would be all but perfect harmony and cordial co-operation in missions to the heathen. Every speaker regretted the paucity of results, yet all were hopeful. Incidental references to the good results which had attended the labours of the Vernacular Society in India were calculated to make the friends of missions to China hopeful of seeing a similar good work done among the Chinese. In bringing these discussions to a close, Mr. N. J. Fowler, of London, who presided, said he felt that the time had come when the members and delegates should express their warmest thanks to the committee, the authorities, and the friends in Basle for the admirable way in which they had arranged for these meetings, for the princely hospitality of the president, and for the hearty reception which they had met with from the inhabitants of the city of Basle. (Applause.) General Field moved a formal resolution embodying these sentiments, which was spoken to by brethren representing different nations, and passed by acclamation, the whole company singing a hymn of praise and thanksgiving. In the evening there was a concert of sacred music in the Cathedral, and at eight o'clock there was another crowded public meeting in the Great Hall of the "Vereinshaus" to hear religious addresses in the German language.

ECCLESIASTICAL MISCELLANY.

The *Scotsman* says that at the solemnisation of a marriage in Albany-street Congregational Church, Edinburgh, on Thursday, there was a full choral service.

The Dean of Brussels has issued a circular forbidding Catholics to send their children to the public schools, because they have been condemned by the Pope and the bishops. This fact puts an end to all the talk that has been going on relative to the conciliatory attitude of the Pope with regard to that question.

SUNDAY BANDS.—Canon Basil Wilberforce has allowed the use of St. Mary's Rectory grounds, Southampton, next Sunday, for the performance of the Sunday afternoon band.

THE BRIGHTON AQUARIUM AND THE SUNDAY QUESTION.—The Home Secretary has promised to recommend the remission of the pecuniary penalty imposed by the law in the case of *Girdlestone v. The Brighton Aquarium Company*, and in announcing it he adds:—"Mr. Cross being of opinion that the changes which he has been given to understand have been introduced by the Aquarium Company in the opening of that establishment on Sundays are such as to render it unobjectionable on the score of public morality, whilst it is a source of innocent and instructive amusement; and, as long as the company continue such course of action respecting it, he is unable, as at present advised, to see any valid reason for their being interfered with."

THE REV. DAVID MACRAE, of Gourrock, who has been deposed by the United Presbyterian Church for alleged heresy, preached in two of the Established churches in Dundee on Sunday. He said, as in Paul's day, there was a Judaical theology, narrow, bigoted, exclusive, that needed to be exposed and fought against—a theology that distorted the character and misinterpreted the revealed purposes of God, and made His Word of non-effect through their traditions. That church was the truest which taught man to love God and one another, and that creed was the best which delivered man from false views and a slavish terror of God, and cruel ill-will and uncharitableness towards one another.—The Greenock U.P. Presbytery have decided not to take any legal steps at present to obtain possession of the Gourrock church now held by the adherents of the Rev. David Macrae.

CLERICALISM IN FRANCE.—The Paris correspondent of the *Daily News* writes on Thursday:—"M. Littré, in an article in a Positivist review, condemns any effort to subjugate by the secular arm Jesuit hostility to the Republic. The catholicism of universal suffrage, which draws a sharp line between the civil power and the Church, whose sacraments from baptism to the extreme unction it demands, should not, he writes, be disturbed by anything resembling persecution. The great enemies of this sort of catholicism, which does not elect its Parliamentary representatives according to their religious opinions, are Ultramontanism, which would compel everyone to enter the Church, and Radicalism, which would compel everyone to leave it. Lourdes is the symbol of the former party; but the miraculous grotto M. Littré would war against with purely moral weapons. He would fight the Jesuit schools by reforming the State College, and at once widening the University programme and retracting from it whatever is useless. The limit of State action should be to invest the University alone with the right to confer grades and to insist on religious teachers as well as lay, and also upon the establishment of women diplomas for competent knowledge. M. Littré does not seem to think that the time is ripe to abolish the Concordat, which, however, soon or late, will be submitted to Parliamentary discussion. The beneficent action of the Republic is its best defence, and has enabled it to triumph over its enemies, though they formed the governing party for several years of its existence. Republicans should neither protect nor persecute Jesuitry, but let it alone. There should neither be State religion nor State irreligion. M. Littré dwells with satisfaction on the splendid results of a régime based upon the ideas of liberty and justice under which France enjoys profound calm. Every session her fiscal burdens are diminished, her revenue is greatly in excess of her

expenditure, the catholicism of universal suffrage is in favour of this régime, and supports it. Why disturb the happy balance of forces which sustain the Republican against every other form of government?"

MR. CHILDERS, M.P., ON THE CHURCH OF ENGLAND.—Last week the Right Hon. H. C. E. Childers, M.P., presided at a public meeting held at Knottingley in connection with the reopening of a church in that town. He made a speech on the occasion, in the course of which he said: Did they not think that the time had come when their different dioceses—under the lead of such prelates as their greatly-esteemed Archbishop of York, for instance—whether, instead of giving to Convocation, as was at present proposed, additional powers to do certain matters, they could not acquire such a constitution for their Church as would relieve Parliament of a certain sort of responsibility which she was supposed to possess as representing the laity? He did not see why the Church of England, connected with the State, should not manage its own internal affairs just as well as the Established Church of Scotland managed its internal affairs—and managed them efficiently, and without scandal, and, from a business point of view, extremely well. He threw that out as one of the questions which he thought might be talked about, and which possibly might bear fruit before very long. Then there was another matter in this organisation which came very nearly home to all present, and about which he really thought it time good Churchmen did say a little. The Church of England had got, in the aggregate, a very handsome income. But what they wanted to see was that this income should in some way be distributed a little less haphazard than it was at present, so that those who did the work, and who had grown grey in doing it, should be remunerated in proportion to what they had done and what they had still to do. He did not want everybody to be on a dead level as regarded stipend—that all the clergy, rectors, and vicars should get so much, and that all the curates, canons, and deans, &c., should get so much. He did not think that that would be at all a practical arrangement, or one fitting such a great branch of the Civil Service as the Church of England, as an establishment, had been called. That was not the case in the Civil Service, nor in the Army, nor in any body in the good organisation of which the State took an interest. Therefore he did not see why it should be the case with the Church. It seemed to be highly unnecessary and inconvenient that we should go on as we were doing now, making little trifling reforms here and there, but practically leaving it entirely haphazard as to whether clergymen with 400 or 500 parishioners should be receiving 2,000*l.* a year simply because it happened that they were the relatives of people who had a certain kind of patronage, whilst other clergymen, of twice their age, and with ten times their duty, should be receiving 200*l.* or 300*l.* a year. ("Shame.") That was one of the things which he should like to see the laity of the Church of England take up and not be afraid of. He knew that some people said, "If you touch the Church of England at all you will be in great danger of damaging her interests to an extent which you don't desire." He believed that, having got a machine which could be very much improved, the best thing to do was to improve it; and, if ever the time did come when the Church was to meet enemies and attacks and difficulties, she should meet them in a satisfactory condition of organisation, and not in the haphazard condition of organisation which she was in now. If they tried to reform this state of things they were told that it depended on difficulties about patronage and the sale of livings—upon those property questions which were so intricate that nobody dare attempt to solve them, and it was better to leave things as they were. About purchase of livings and purchase in the Church he was not going to speak. He ventured to say, however, that forty years hence purchase in the Church would be deemed to be as disgraceful and impossible as purchase in the Army was now. (Applause.)

THE STOCKPORT SCHOOL BOARD.—The Town Clerk of Stockport has received a letter from the Education Department, dated Sept. 1, informing him that the Lords of the Committee of Council on Education propose shortly to issue an order for the dissolution of the school board of that borough, in compliance with an application of the Town Council under the 41st section of the Elementary Education Act, 1876. The Stockport School Board was formed nine years ago, and the excellent way in which it has discharged its duties has been referred to during debates in Parliament. The number of children on the books of the public elementary schools in the borough in 1871 was 5,570, and in August this year the number has increased to 10,144. The movement for the dissolution of the board has been strenuously opposed by the Liberal party in the Town Council and school board, their contention being that the school accommodation in the borough, although apparently ample for present requirements, is not distributed so as to be convenient for the children. The school board rejected an offer to hand two schools over to the board, and there are no board schools in the town. The Liberals wish to open board schools to compete with denominational schools, and bring down the high fees charged. The dissolution of the board will prevent the opening of a board school, and the duties of the board will be performed by a committee of the corporation.

Religious and Denominational News.

The Rev. G. A. Nicholls, of Latimer Congregational Church, Hull, has accepted the unanimous invitation of the church and congregation at Pontefract to the pastorate, and proposes to enter upon his duties there on Sunday, Nov. 2.

Mr. Moody, the revival preacher, has just laid the foundation stone of a schoolhouse which he is establishing at Northfield, Massachusetts. Among the articles placed under the stone was Mr. Sankey's voice in "Hold the Fort" phonographically preserved on a sheet of tinfoil.

MONMOUTH.—The Rev. D. Nimmo has intimated his intention of retiring from stated pastoral work at the end of the present year.

THE FREE CHURCH AND FOREIGN MISSIONS.—Fifty years have elapsed since Dr. Duff was sent as the first missionary of the Church of Scotland to India; and the Free Church Missions Committee have decided to commemorate the event by the institution of a jubilee fund. It is proposed to raise 25,000*l.* as a special thanksgiving contribution to the cause of foreign missions.

LINTON.—Recognition services in connection with the settlement of the Rev. J. W. Green as pastor of the church at Linton were held on the 26th ult. A sermon was preached in the afternoon by the Rev. E. Green, of Seaford (uncle of the pastor). A public meeting was held in the evening, presided over by Mr. R. Hortum, when addresses were delivered by various ministers and others. All the services of the day were largely attended.

THE REV. JAMES KILLEN, D.D., minister of the First Presbyterian congregation, Comber, county Down, died suddenly late on Thursday night, of heart disease, in Drogheda, where he had been residing at the seaside. Deceased was author of a number of religious works, the best known of which are "Our Friends in Heaven" and "Our Companions in Glory." He was brother to the Rev. Dr. W. D. Killen, Professor of Church History in the General Assembly's College, Belfast, of which he is president. Deceased was in his sixty-fourth year.

ENGLISH CONGREGATIONALISM IN NORTH WALES.—The first half-yearly conference of the English Churches of Carnarvonshire was held on Monday at Penmaenmawr. The Rev. D. Davies presided, and representatives were present from Colwyn Bay, Upper Bangor, Criccieth, Trefriw, Penmaenmawr, &c. Arrangements were made for the annual assembly of the North Wales Congregational Union at Upper Bangor in October, and the draft of the constitution was approved. Reports were presented from various stations, and recommendations relative to several important openings were sent to the executive committee, which was represented by its secretary, the Rev. Burford Hooker.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—As stated in our last number the annual autumnal session of the Union will be held at Glasgow on Monday, Oct. 6, and following days. The chairman for the year is the Rev. George Gould, of Norwich. On the first evening there is to be a reception of the ministers and delegates. Next day, Tuesday, there will be various meetings in connection with the Baptist Missionary Society, including a designation and valedictory service in Adelaide-place Chapel. On Wednesday the president will deliver his address in the same place, and in the evening reports will be presented relative to the Annuity and Augmentation Funds and of the Educational Board, and for the election of committees. In the evening sermons will be preached in various churches by the Revs. A. G. Brown, of London; E. G. Gange, of Bristol; J. M. Stephens, M.A., of Newcastle-on-Tyne; and Jas. Owen, of Swansea. On Thursday morning the session of the Union will be resumed in Adelaide-place Church, when a paper will be read by the Rev. W. Medley, M.A., classical tutor of Rawdon College, on "The duty of Christians in times of doubt and scepticism." In the evening there is to be a public meeting in St. Andrew's Hall. Hugh Rose, Esq., Edinburgh, will preside, and the Revs. J. T. Brown, of Northampton; J. G. Greenhough, M.A., of Leicester; Dr. Landels, of Regent's Park, London; and Dr. Willis, Q.C., are expected to deliver addresses.

CONGREGATIONAL UNION OF WALES.—The eighth annual meeting of this Union was held in Liverpool. On the 26th sermons were preached in the Congregational Chapel, Grove-street, by the Revs. H. Rees and P. Davis, and on the following day the conference assembled at the Tabernacle, Netherfield-road (the Rev. John Thomas, D.D., pastor), and included upwards of 300 ministers and laymen, representatives from all parts of Wales. After devotional exercises, the chairman, Professor Morris, read a paper on "Protestantism and the modern pulpit," which created an excellent impression. The Rev. J. R. Thomas, of Bethesda, Pembrokeshire, also read a paper on "Faith in its relation to practical Christian life." At the afternoon sitting the Rev. F. Samuel, of Swansea, gave an address on "The Church as a teacher," which was subsequently freely discussed. At the evening meeting, Mr. C. R. Jones, J.P., Llanfyllin, presided, and delivered a short address, in the course of which he said they were Christians first and Congregationalists second, and they were Congregationalists in order that they might be the better Christians. (Applause.) Papers were read by the Rev. R. Thomas on "The power of the voluntary principle," and by Mr. W. L. Daniell, of Merthyr, upon "The elements of disestablishment within

the Church itself"; and addresses were delivered by the Rev. D. Thomas (Cymmer) on "Union and co-operation between Evangelical Christians," and by the Rev. Herber Evans on "The dangers to young men in large towns." On Thursday the conference met in the Welsh Congregational Chapel, Park-road (the Rev. D. M. Jenkins, pastor). The subject for consideration at this meeting was the diaconate, introduced in a paper by Mr. J. Jones, after which a resolution was passed commending the paper to the attention of the churches. A resolution was passed in favour of the closing of public-houses in Wales on the Sunday, which question is to be brought before Parliament by Mr. John Roberts, M.P. The resolution was received with great favour. The Rev. J. Guinness Rogers, who accidentally came in during the sitting, was heartily received, and delivered a stirring and eloquent address at the close of the meeting. The afternoon meeting, held also in Park-road Chapel, was presided over by Mr. T. Williams, J.P., of Merthyr, the treasurer of the Union. The secretary (the Rev. D. Oliver, of Holywell) read the report of the executive for the year. A committee had been appointed to consider the subject of the improvement of congregational psalmody. The power which the Union sought to exercise over the churches was moral power simply, and its resolutions were advisory merely, and not binding upon the members and churches in union. A resolution was passed requesting the executive to consider "what means can be devised to improve the efficiency of the Sunday-schools in connection with the churches of the Union"; and another condemning the Government and expressing a hope that a large majority of Liberals would be returned at the general election. In seconding this the Rev. Herber Evans said he was very much afraid that unless Liberals dropped their hobbies the same would occur at the next election as occurred at the last, and the rev. gentleman made an earnest appeal to all Nonconformist electors to give their united and vigorous support to Lord Hartington as the leader of the Liberal party. Mr. C. R. Jones (Llanfyllin) said he wished that electors should regard the matter as a religious duty, and carry the religious spirit into their political actions. Wales was specially interested in the question of disestablishment. The resolution was carried with acclamation. The following resolution respecting the death of Dr. Mullens was moved by the Rev. David Roberts, of Wrexham, seconded in feeling terms by Dr. Thomas Rees, and adopted unanimously:—

That the meeting of the Welsh Congregational Union assembled at Liverpool has learned with much concern that Dr. Mullens, who has so long and so eminently served the London Missionary Society as its foreign secretary, has fallen a sacrifice to his zeal and enterprise in the cause of Christianity for Central Africa, and desires to record its high sense of the merits of the deceased and its sincere sorrow for his lamented demise, and to offer to the directors of the society its unfeigned sympathy for the serious loss they have sustained.

The proceedings were brought to a close by a cordial vote of thanks to the chairman.

Correspondence.

EMIGRATION TO NEW ZEALAND.

To the Editor of the Nonconformist.

DEAR SIR,—I gather from what appears in some of your contemporaries that a movement is on foot for emigration *en masse* to New Zealand. No doubt the colony is all that an emigrant can desire. Land is cheap, wages are very high, the climate is good, and the local government welcomes good and industrious men. During the years 1876-7 I travelled in New Zealand more than 3,500 miles, both in the north and south islands, and can therefore speak from experience. I should like to call to remembrance that 1,200 Nonconformist emigrants sailed from England for New Zealand in June and July, 1862. The Government gave them 57,000 acres of land, and 2,500*l.* for making roads, the distance from the settlement to the city of Auckland being only from thirty-five to sixty miles. Dr. Halley, Dr. Landels, and other distinguished Nonconformist ministers identified themselves with the movement. However, the enterprise failed—miserably failed—because it was emigration *en masse*. As history repeats itself, will you allow me to draw attention to the prophecy which appeared in the *Nonconformist* of June 4, 1862, and ask you to reprint it for the information and warning of all whom it may concern at the present time.

I should also like to add that the New Zealand Official Handbooks record the fact, under the head of "Auckland," page 417, that the land "so alienated" from the Crown—referring to that granted for the Albertland settlement—has never been populated, and that in 1874 some of it was sold at two shillings per acre. Having myself travelled over it, I can speak from experience. It is now being taken up by individual settlers.

I am, Sir, yours obediently,
J. BROOMHALL, J.P.

Burcott, Surbiton, Surrey, Sept. 9, 1879.

THE NEW NONCONFORMIST COLONY.

(From the *Nonconformist*, June 4, 1862.)

The scene witnessed last Thursday at the East India Dock carries us back in imagination some two hundred years, and in spite of the disparity of circumstances, recalls more vividly than any recent event since the memorable exodus of the Pilgrim Fathers. On that day eight hundred emigrants, constituting the first portion of a thousand Nonconformists,* after appropriate farewell services, and in the presence of multitudes of spectators, left our shores to found the new colony of Albertland, in the neighbourhood of Auckland. In that part of New Zealand land, to the extent of 57,000 acres, has already been allotted to the new settlers by the local Government. The movement has grown out of small beginnings. A few friends at Birmingham intending to emigrate to New Zealand were desirous of enjoying the advantages and pleasures of association with others of kindred sentiments, and made known their views. The scheme took, month by month the numbers swelled, till at length there was a small community of intending emigrants. Owing in a great measure to the perseverance and organising faculty of the secretary, Mr. Brame, this novel scheme of colonisation has thus far been well managed, and has succeeded in spite of great difficulties and discouragements. Whatever the issue, it is one of the notable events of this bicentenary year.

The new colonists go forth attended by the prayers and hearty wishes of friends and spectators. Many, no doubt, are sanguine of their success; others—amongst whom we must include ourselves—watch the enterprise with more of solicitude than confidence. Some few notes of warning have already appeared in our columns, though we have not felt warranted in formally expressing our opinions on a project which has assumed a greater magnitude than we had originally expected. Now that the great bulk of the intending colonists are on their passage, a few remarks may help to moderate the expectations of those left behind, and prevent the premature starting of a similar undertaking.

The theory on which the new colony is based is, at first sight, extremely captivating. What more natural than for men of like sentiments to emigrate together, and settle down in company at the ends of the earth, carrying with them the sacred fire of their common faith, their nationality, and their idiosyncrasies? But, on the whole, experience is adverse to such experiments. The Canterbury and Otago settlements, to go no further back, are a warning rather than an encouragement to emigration *en masse*. To ensure success, such communities must start on the Spartan principle of sacrificing the individual to the common good—a contingency that few will be ready to accept. The advantages are unquestionable, but are more than counterbalanced by serious drawbacks. The new emigrants will probably obtain land on more favourable terms than if they went out singly; they will have friends to cheer them during their first struggles; they will at once plant in their new settlement the civilising influences of the mother country. But, on the other hand, their choice of land is limited. Those who obtain the worst allotments, the least skilful and the unsuccessful, will become dissatisfied. Many, no doubt, will discover their unfitness for the hard life of clearing a virgin soil; others will soon come to think they can do better elsewhere; and not a few, perchance, will become a burden to the rest. Under ordinary circumstances, colonies and colonial society are a slow growth. In the case of Albertland everything must for a time be experimental; everyone has to find his right position; and only after difficulties have been overcome, blunders painfully corrected, and dear-bought experience gained, can the colony be consolidated. In the stern struggle of life it will be strange if the principle on which the settlement was founded be not soon lost sight of; the bond of union between its members greatly loosened, if not snapped asunder, and its whole complexion eventually changed.

As a colony, therefore, we have little expectation that Albertland will, after a few years of experience, retain many of the original peculiarities with which it started. In character and social position this band of emigrants are evidently far above the average of those who leave our shores. The high qualities, temperate habits, and strong religious convictions which distinguish most of them will not only aid them in surmounting the difficulties of a new life, but exert a beneficial influence upon the land of their adoption. Whatever the fate of the Albertland settlement, the New Zealand colonists ought to welcome with gladness so superior a body of men in their midst. It may be that the distinctive features of the Nonconformist colony may melt away, but we are sanguine in the hope that the colony which is about to receive the emigrants will become inoculated with the principles which they carry across the ocean, and that long after Albertland shall have lost its Nonconformist colouring, the general tone of colonial life, especially in relation to religion and religious equality, will have been raised by the band of Dissenting emigrants which last week bade farewell to their native land.

OPERATIONS IN CONNECTION WITH THE BIBLE STAND, CRYSTAL PALACE.

To the Editor of the *Nonconformist*.

DEAR SIR,—Will you allow me space to place before your readers a brief account of the various means of Christian usefulness in connection with the above "kiosque"?

During the Exhibition in Paris last year upwards of 1,500,000 Bibles, texts, and portions were distributed among the French and other races. Since that period a remarkable desire has been evinced to possess even a fragment of the Scriptures, and Mr. Hawke (the superintendent of the stand) has been almost unceasingly applied to for portions of God's Word in French. Among the workers in connection with the stand may be named M. Pointet, who has charge of a Bible-carriage, by means of

* This term is applicable only in a broad sense—many of the emigrants not being connected with any Dissenting denomination.

which he has circulated 22,000 portions of the Word of God during the past few months. The journeys of this missionary cover three-fourths of France, and his desire is to complete the remaining fourth. He will then have visited every town and village in that country, and preached the Gospel wherever he has been. 2,000 Gospels weekly are needed for this operation.

In Germany two agents, Messrs. Klunzinger and Vockringer, earnestly solicit 20,000 Gospels. They write:—

Stuttgart.—Our great desire now is to distribute portions of the Scriptures among the people who are coming to the public feast at Carmstatt in September next. This feast is held every year, and about 40,000 persons are expected. Do send the 20,000 books.

From Italy, Signor Luigi Capellini, of the Military Evangelical Church in Rome, asks a constant supply of Gospels for the soldiers, regiments of whom are often shifted. He writes:—

The work of evangelisation among the soldiers in Italy has now been carried on for the last seven years. I still find among the soldiers, as I found when I was a soldier myself, a desire to be instructed in the truth. They leave out of their knapsacks papers and periodicals in order to make room for the Gospels, and many of these men keep up a correspondence with me. There is no shadow of a doubt as to the value and importance of circulating the detached Gospels.

A work is being carried on in Russia which will have special interest for your readers. All will be more or less familiar with the internal sorrows of Russia, and rejoice to learn that means have been found to place in the hands of the many exiles to Siberia, &c., the Word of God. A Russian nobleman long interested in the distribution of the Scriptures, telegraphed some time since, "What will you authorise me to expend?" The practical answer sent was "75*l.*," although 500*l.* should have been the amount forwarded. In reply a letter has been received, extracts from which follow:—

I now proceed to give you an account of the disbursement of the 1,036 roubles. For this, 5,693 portions have been distributed; out of this number 1,373 were New Testaments, the rest, 4,320 Gospels. Perhaps your committee will find that I have exceeded the distribution of New Testaments, but I could hardly act otherwise, as the opportunity seemed so favourable. You will find that 1,000 portions have been given to the Rev. N., who is officially authorised to visit all the prisons and hospitals in Siberia. He will be able to approach each individual who will never be placed in a position to purchase the Word of God; I therefore felt persuaded that your committee would strengthen my efforts. Our country can hardly be compared to others. In all its vast interior only six colporteurs are engaged under the Russian Bible Society. You will therefore see what a large field of labour is open to us. I am happy to say that all engaged in the distribution are persons who have been converted, and I am sure that whilst carrying out their mission they never fail to declare what the Lord has done for them. It is difficult to get any official report from these men concerning their work of distribution, for being constantly occupied they never can find time to detail any interesting fact. Allow me to do so on their behalf, at the same time requesting that my name be adopted in the report instead of theirs. Most of the portions have been distributed by me in the prisons which I visit twice or three times a week. The prisons are full, as there are a large number of persons who are obliged to quit the capital, not having passports. All these have to return to their places of nativity. I avail myself of this opportunity to furnish them with Gospels. You can hardly imagine the joy of those who leave for the country when they receive the Gospel. Often I hear them say, "Now I shall be able to read to my family the Word of God." This shows that many families are quite ignorant of the Word of God. From others I have been told, "I have longed to buy this book, but never could get it."

Mr. G., the next person nominated on Mr. N.'s account, is a young man who received 400 portions (100 in Nov. and 300 in April); although otherwise engaged, he finds time to visit the prisons where those destined for Siberia are kept. He is generally accompanied by Mr. K.

Other details follow; but I trust the above will suffice, without occupying more of your valuable space, to show how wonderfully the work prospers—that in Russia, where liberty is so little known, the message of a Saviour's love should be free.

The cost of carrying on these operations is not great, 1,000 portions being printed at the expense of £4. Any Christian friend wishing to aid this undertaking can do so by forwarding a donation to Mr. Wm. Hawke, Bible Stand, Crystal Palace, Sydenham, S.E., or it may be paid to the Bible Stand account at Messrs. Barclay, Bevan, and Co., 54, Lombard-street, E.C.

I am, dear Sir,

Your obedient servant,
JOHN DANIELLS.

The Earl and Countess of Derby returned from their tour in Switzerland on Friday, and have since gone to Keston, Kent.

The plane trees on the Victoria Embankment have grown so rapidly of late that it will be necessary to thin some of them out to ensure sufficient air and space for the remainder. It has been suggested that the superfluous trees should be planted in Trafalgar-square.

ELECTION INTELLIGENCE.

SOUTHWARK.—A meeting of the Irish electors was held on Thursday at the Star Tavern, Blackman-street, Borough, with a view to organising the Irish vote at the next election. It was stated that two of the candidates before the constituency, Professor Thorold Rogers and Mr. Andrew Dunn, had signified their intention, if returned, to vote for the appointment of a committee to inquire into the relationship between England and Ireland.

MIDLOTHIAN.—A letter has been sent by Mr. Gladstone to the Liberal Committee of Midlothian, in which he says:—"On or about the last week of November I place myself at your disposal. It will probably be best for me to divide my speeches at the different places instead of repeating myself at each place."

GREENWICH.—In connection with the preparation of the voting lists considerable political party feeling prevails between the Liberals and Conservatives. The latter have sent in nearly 2,000 objections against Liberals, and the Liberal party has issued large placards headed "Tory Manœuvres," asking all the persons objected to to look carefully after their votes. The objections are as follow:—Greenwich, 340; Deptford, 870; Woolwich, 203; Plumstead, 302; and Charlton, 60. The Liberal candidates are Messrs. Stone and Saunders, the former a City banker, and the latter a City architect. The Conservative candidates are Baron de Worms and Mr. T. W. Boord, M.P. Within the last few days a fifth gentleman has been mentioned as likely to appear before the electors as an independent candidate, viz., one of the firm of Messrs. Merryweather and Sons, who possess extensive works at Greenwich.

HULL.—Mr. William Hoyle (author of "Our National Resources and how they are wasted"), who was asked by the Social Reform party to contest Hull at the next election, has requested that his name may be withdrawn.

SOUTH WARWICKSHIRE.—In order to prevent a division in the Conservative party, Sir Eardley Wilmot will not seek re-election for South Warwickshire, and Mr. Lane, the tenant-farmers' candidate, will be supported by the Conservatives in conjunction with Lord Yarmonth.

SOUTH ESSEX.—The Liberals propose to contest both seats for South Essex, the representation of which is at present in the hands of the Conservatives, and that the names of the two selected Liberal candidates will be shortly announced.

BLACKBURN.—Mr. Bagot Molesworth, of Eccleston-square (a nephew of Viscount Molesworth), has accepted an invitation to become the second Liberal candidate for Blackburn, in conjunction with Mr. W. E. Briggs, the sitting member, and he will receive the support of all sections of the party. Both gentlemen will address a meeting in October. The Conservative candidates are Mr. D. Thwaites, the sitting member, and Mr. W. Coddington, of Blackburn, a cotton spinner.

SCARBOROUGH.—A political picnic on a large scale took place on Friday, the occasion being a demonstration by the Liberal party of the borough, who accepted the invitation of Sir Harcourt Johnstone, M.P., to hold an open-air meeting in the grounds of his seat at Hackness, seven miles from Scarborough. About two thousand persons were present, Mr. Rowntree presiding, and they were addressed by Sir Harcourt and by Mr. W. S. Caine, who will be second candidate in the Liberal interest here. Both gentlemen censured the home and foreign policy of the present Government, and both expressed confidence that they would be returned at the next election by a large majority.

GALWAY.—Mr. Charles James O'Donnell, brother of the member for Dungarvan, has issued an address to the electors of Galway announcing his intention of offering himself as a candidate at the next election. The address is dated Sewar, Bengal, July 22, 1879, where, he states, he is "charged with the judicial and executive administration of a million and a quarter of people." Mr. O'Donnell promises "to exert himself to the utmost of his power along the whole line to the whole of the Irish programme."

When, two or three years ago, Messrs. Child rummaged out the contents of the two rooms which they occupied over the street in Temple Bar, and where their ledgers and old cheques had been deposited year by year since the Revolution of 1688, if not earlier, they came upon a variety of curious papers, illustrative of the early history, not merely of their own banking-house, but of the "goldsmith's" business out of which it rose into being. Among other curious, says the *Whitchall Review*, they found one of poor Nell Gwynne's receipts, signed in her loose, straggling hand, "E.G."; also several receipts and cheques of John, Duke of Marlborough, and his imperious wife Sarah, who is said to have driven down to the bank in her coach from Marlborough House, and to have saved it by her purse from ruin by a "run" on it. They found also letters, bills, receipts, and cheques signed by the Dukes of Bedford, Manchester, Somerset, Beaufort, and Bridgwater; Harley, Earl of Oxford, Pope's Lord Bolingbroke, the exiled Earl of Powis, Lord Trevor, and many other noblemen who lived near the then fashionable district of Drury-lane and Lincoln's-inn-fields. Another curiosity was a receipt signed by the infamous Titus Oates. These have been all carefully collected and mounted in three large scrap-books; and it is possible that some day or other they may be photographed, like everything and everybody else.

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WEDNESDAY, SEPTEMBER 10, 1879.

THE WEEK.

THE quiet of the recess has been suddenly broken by news of a catastrophe, which has undone at one stroke the work of the Afghan campaign, and opened up the prospect of grave complications, the extent of which cannot be foreseen. A week ago certain Afghan regiments which had come from Herat to Cabul, disaffected in consequence of long arrears of pay, broke out into open mutiny, and joined by a city mob plundered the arsenal and Ameer's stores, and proceeded to attack the British Embassy. Yakoob Khan sent one of his generals and his own son to stop the outbreak, but they were unsuccessful, and the former was severely wounded. The insurgents, being unable to storm the Residency, which was not, however, a fortified place, set fire to it, and after a very stubborn resistance the whole of its defenders were overwhelmed and the place sacked, some nine troops absent foraging escaping from the city. The ill-fated British Envoy, Sir Louis Cavagnari, a diplomatist of the highest qualities, his staff, and escort—in all some eighty persons—fell victims to Afghan ferocity.

According to an official telegram the Ameer had sent a message to Simla that he was himself a prisoner, and invoking the aid of the Indian Government. No communications had yesterday been received from Cabul for two days, but there were reports that the whole army and population had joined in the insurrection, and that several regiments had left the city. It would appear from accounts published in the *Daily News* that the outbreak was not altogether unexpected. The British Envoy had recently received sundry warnings from the Ameer not to expose himself, and there had been several quarrels between some of his soldiers and members of the British escort, in which the populace sided with the former. A more serious fact is the growing coldness of Yakoob Khan, whose intercourse with Sir L. Cavagnari became less frequent and more formal. It appears that the arrival of the troops from Herat brought on the crisis. The officers of these regiments, we are told, "abused the Ameer as an infidel for his friendship with the English. They demanded expulsion of the latter, threatening as an alternative their extermination. The Ameer, terrified by their menaces, wept, and embraced the Heratee officers, and attempted to pacify them by asserting that the English alliance was inevitable. He then paid the troops three months' arrears of pay, but the soldiers refused his request to deliver up their arms and to disperse to their homes." Within a fortnight of this event the outbreak and massacre occurred.

When the startling and painful news reached the Indian Viceroy orders were at once given to General Roberts to proceed to the Peiwar Pass and advance on Cabul, while General Stewart was ordered to hold Candahar, which had been partially evacuated, and troops are to be concentrated in the Khyber Pass. The Shutargardan Pass, through which the Kurum force is to march on the road to Cabul, would, it was expected, be occupied by the 16th, but no general advance is probable before the end of September. It is a question of transport. Of the great mass of camels gathered from all quarters during the late campaign, no less than 40,000 perished, and there is now a great scarcity of beasts of burden. General Roberts cannot go forward to Cabul with a light column through what may be a hostile country without adequate resources and protecting his rear. He must wait at the Peiwar ridge to organise his forces, and in three weeks or a month of inevitable delay, the Afghan people may have decided to unite and set the British at defiance.

The serious news from Afghanistan has given rise to much adverse criticism from the Conti-

nental Press; most of the papers condemning our Government for having wantonly courted a disaster, which is the Nemesis of vainglorious adventure. One Italian paper, discussing the results of Lord Beaconsfield's Imperialist schemes, remarks:—"What has come of his fleets before Constantinople, of his diplomatic threats, of his dithyrambic wrath, of his summoning Sepoys to Europe? Simply this. Russia has secured at Turkey's expense as much as suits her present purpose." The Russian newspapers naturally do not mourn over a catastrophe which furthers their objects, and the *St. Petersburg Gazette* takes occasion to remark that it necessitates the occupation of all Afghanistan by British troops, and suggests that "the impossibility of England's predominating by peaceful means affords an opportunity for a direct junction of English and Russian dominion in Central Asia by dividing Afghanistan between the two Powers, thus destroying, by mutual arrangement, the present intermediate zone, the cause of continual trouble between the two countries."

The news from South Africa, which comes down to Aug. 19, consists mainly of two items—the further surrender of Zulu chiefs, and the active pursuit of Cetewayo. Amongst those who have come in are Umnyana, the King's Prime Minister, Sirayo, a leading warrior, and three more of Cetewayo's brothers; the rank-and-file of the Zulu army having disbanded, thoroughly tired of the war. That hapless potentate, who has only two or three followers, is being pursued with great vigour, a body of cavalry under Colonel Barrow having on the 14th taken possession of a kraal which the King had left a few hours before. Since then Cetewayo is said to have taken to the bush and was "heading southward," other troops having been sent to intercept him in his flight. His messengers have been told by Sir Garnet Wolseley that he can no longer be treated as King, and must surrender unconditionally except on the guarantee that his life would be spared. Meanwhile it may be noted that the Cape newspapers estimate the total war expenditure at from six to nine millions sterling.

One or two items of French news are of considerable interest. President Grévy has proceeded in the most unostentatious fashion to his home in Alsace for a short holiday, declining everything in the shape of escort. Three shiploads of amnestied Communists have been landed in France. They have been received without demonstrations of any kind, and have quietly returned to their homes. They are said to be one and all cured of any desire to embark in dangerous agitations. The Government are disappointed with the amount of support given to the Ferry Education Bill by the Councils-General. Twenty-nine of these bodies have passed resolutions in its favour, thirty-one against it, and twenty-one have taken no action. This will encourage the Senate to take action against the bill when it meets again in November, and there is fear that the two Chambers will come into collision on the subject, which might end in a resignation of the Ministry.

The interview of the Emperors Alexander and William at Alexandrowo on the frontier of the two empires, appears to have had the effect of promoting a better understanding between the two Governments, though Prince Bismarck resolutely declined to be present on the occasion. There seems reason to believe that the Prince and his Imperial master are somewhat at issue on some question of external policy—the former disapproving of the course taken by Russia in the Eastern Question, and showing a marked leaning for an exclusively Austrian alliance. Nothing authentic, however, appears to be known on the subject, and the German Chancellor has consented to meet Prince Gortschakoff at Berlin. The warfare carried on between the newspapers of the two capitals has now ceased, and the Czar has betaken himself to his favourite autumn residence at Livadia.

The fine weather of the last ten days, though occasionally broken with showers, has been highly favourable to the ingathering of the crops. The harvest is now general in England, except in the northern counties, and large quantities of wheat and barley have been securely housed. In another week or two definite information will probably be forthcoming as to the quality of the grain that has been reaped, as to which there is much misgiving. The returns of the Board of Trade for August are more favourable in respect to exports than any during the present year, but the general reports from our industrial centres do not, as yet, indicate any decided revival of business.

Through the courtesy of the secretaries of the London Missionary Society we are able to give below a narrative of the mournful incidents connected with the journey of Dr. Mullens on his way to the mission station at Lake Tanganyika—his illness through cold and exhaustion, which ended in death at a village called Chakombe, near Mpwapwa, where the remains of the devoted missionary were interred in the burial place of the Church Missionary Society. Dr. Baxter and Dr. Southon, as well as the young missionary, Mr. Griffiths, were present with him in his last moments, and assisted at the touching funeral service that followed. It will be seen that the directors of the London Missionary Society have, in a series of resolutions, expressed their sense of Dr. Mullens's great services to the missionary cause, and of the irreparable loss the Society has sustained by his unexpected death. It appears from the letter of Dr. Southon, which contains the pathetic details of Dr. Mullens's fatal journey, that the survivors keenly felt the responsibility devolving upon them by the loss of their leader, and proposed to continue their advance to Ujiji, there to hold a consultation as to future plans. Their difficulties would be materially increased by the news relative to the Rev. A. W. Dodgshun, the other young missionary, of whose untimely death at Ujiji a brief telegram informs us.

THE DEATH OF THE REV. DR. MULLENS. FULL DETAILS.

By the mail which arrived in London on Monday full particulars of the incidents connected with the mournful and unexpected death and the subsequent burial of the Rev. Dr. Mullens, foreign secretary of the London Missionary Society, were received. They are contained in a deeply interesting letter from Mr. E. J. Southon, M.D. (U.S.), medical missionary of the society, who was in company with the deceased to the last. It is addressed to the Rev. J. O. Whitehouse, who has been on this, as on former occasions, acting foreign secretary during the absence of Dr. Mullens. The letter is dated Mpwapwa, July 16, 1879. After a preliminary remark or two, Dr. Southon says:—

"From the time of arriving at Zanzibar Dr. Mullens took an active part in everything that was being done in the way of preparation, plans, &c. We ever worked harmoniously together, and while his age did not permit him to do much of the active practical work of the expedition, still he did his share, and as much as he could. It is a pleasure for me to recall his many acts of self-denial in order to save others work or worry, his constant solicitude for the welfare of others, especially for Mr. Griffiths and myself, and his constant habit of carrying everything to the Throne of Grace for Divine help and guidance."

After describing the arrangement agreed upon at Zanzibar for dividing the responsibilities of the journey, the letter proceeds:—"After we were once fairly started from Induni we had no trouble with the men, though the loads of some of them were found considerably above the standard Nagazi weight, i.e., sixty-five pounds. Dr. Mullens found a serious obstacle to his progress in the long rank grass which grows in great abundance in all the valleys and low-lying lands. He was carried in an iron chair. Eight men were appointed as his personal bearers. The chair was slung between two bamboo poles, and four men then carried it on their shoulders. As the men were two abreast they had to walk on either side of the path instead of in it, as all the paths are only wide enough for one person to walk in at a time,

Dr. Mullens's men were, therefore, obliged to walk in the thick grass, hence their slow progress. At Mkwango we halted a day to readjust loads and to alter Dr. Mullens's chair. I contrived, by inserting a pole between the other two, and lashing a few cross-pieces to it, to get a chair which the men could carry and still be able to keep the centre of the path. This did very well for a time, but as it was really very heavy, I afterwards, at Kikwazo, rigged up an ordinary iron camp-chair, in which Dr. Mullens was carried the remainder of the journey.

"Everything worked smoothly and harmoniously, the men did their work willingly and cheerfully, and though the poor dear doctor was generally tired out, and a little late in getting into camp, a cup of cocoa or tea and a little rest sufficed to restore him to his wonted health and spirits. He hardly ever complained of anything except the long grass, and though on one occasion he was travelling from 6.30 a.m. till 2 p.m. without food, he, in a few hours was quite himself again, and said he believed it was a good thing sometimes to be a long time without food, for how could we appreciate the bounties which God had provided unless we had been deprived of them for some time? Generally speaking, Dr. Mullens did not find the hardships of camp life so bad as he anticipated. He was ever expressing his appreciation of our excellent tents, 'so warm at night, so cool in the day, and so comfortable.' He thoroughly appreciated the various articles of native food which we were able to procure, and with our own store of light provisions we never lacked for food. Sometimes when bad cooking had spoiled a good dinner, he would make it a standing joke for some time, and he always made the best of everything. He was very enthusiastic about his scientific observations, and would expatiate largely upon this or that beauty. All his pleasures—and they were many—he wished us to share, so a beautiful star, or the transit of the sun or moon, we often got a peep at through instruments not in the hands of ordinary individuals. He was also loud in his praise of the beautiful set of instruments lent him by the Royal Geographical Society. His appetite and digestion were exceedingly good until his fatal illness. He slept well, and though roused at 5 a.m. for the journey, was ever cheerful and ready for a start. As we always had breakfast before starting, there was generally something to put in the haversack to eat on the way. Dr. Mullens frequently walked considerable distances, and once did a whole march with me without being carried at all. At first he used to walk to ease the men; subsequently it was for the pleasure which a good walk often gives to a person in good health.

"On arrival in camp, his bed, tent, &c., being ready, he would lie down for an hour, or, if not very tired, busy himself with any little thing he wished to do. After our second breakfast, generally an hour or so after arriving in camp, he would write his journal, &c. Then, as soon as the heat of the day was somewhat gone, if any hills were near, he would get a native to tell him their names, and any distant mountains he always 'took' with the theodolite, or prismatic compass. At noon, occasionally, he got meridians of the sun.

"We generally dined about sunset, and for about an hour after dinner conversed about general matters and made plans for the morrow, &c. Then, after prayers, we all went to our several tents for the night. On Sundays we generally rested quietly, each following his own inclination, but all meeting for meals and prayers. With my robust health and strength, I frequently said it was a mere picnic, no trouble, no care, no anxiety. With this Dr. Mullens agreed, 'except that abominable long grass.' 'If,' he said, 'I could devise a means by which one could be carried without discomfort to oneself or the men, then it would be an unmitigated pleasure to travel in this part of Africa.' 'You see,' he said, 'on another occasion, the climate is simply delightful: cold nights make a double blanket desirable, but who cares for cold when in such tents as ours. Then, again, the heat is never really great; I have not found it at any time more than 78 deg., and we always travel in the coolest part of the day. Food, too, is very good and very cheap. When we can get three fowls for one shilling, and a gallon of honey for two shillings, and twenty pounds of rice for one shilling, who would not be happy in such a country?'

"Dr. Mullens was never weary of watching the men at their work, and was ever expressing his thankfulness that we had such a good set of men. He would even lend a hand to help them place the loads upon their heads, and many a time when leading the men one could hear 'Bevana kubwa ujoo'—'Great master, come here'—for some one who needed his friendly hand. His knowledge of Kiswahili was not great, but he made himself understood fairly well, and when he made blunders, which the men laughed at, he joined heartily with them. With the servants he was a great favourite, and I never heard him speak a really angry word to them, though sometimes he would be vexed at some careless accident which might have been avoided, but even then he did not get angry, but simply spoke sharply about it.

"At Mamboya his bedstead was broken in a very careless manner by two of the servants who picked it up, but beyond calling attention to the fact that 'it couldn't be helped now; it must be mended at Mpwapwa,' he did not get angry with them; yet I know that for several days he helped to pack up the bedstead himself in the morning so as to show them how to do it properly. To Mr. Griffiths and myself he was a father, dependent upon the help of his sons, yet respected and loved

by each. Ever ready to lend a hand in either of our departments, he was especially serviceable to Mr. Griffiths, helping him with his advice as to the methods of preparing food, &c. Every day raised him in my estimation, till I had a regard for him which I might have for a loved father or an elder brother.

"It was at Kitange, Saturday, July 5, 150 miles from Saadani, that Dr. Mullens first caught a severe cold, after having ascended a high hill for the purpose of taking observations. Being much exhausted when he came down, I was hoping he would suggest that we stay the following Sunday here, instead of going on that day, as we had intended, but the arrival of Dr. Baxter, of the Church Missionary Society, from Mpwapwa, who was on his way to the coast, and a good breakfast, led him to attempt the journey to Rubeho, six miles. Dr. Baxter also went with us to spend the Sunday. On arriving there Dr. Mullens was much exhausted, and ate but little dinner, though he continued to converse as usual. I feared malarious fever, and as Dr. Baxter was invited by Dr. Mullens to share his tent, I asked him kindly to watch over him, and if he noted any untoward symptoms to report to me. All Sunday he remained in bed, and though he had fever he 'doctored' himself, and said he should be all right on the morrow. In the morning, at five a.m., he was decidedly worse, but later on was better, and got up.

"We remained in camp all day. Towards evening an obstinate fit of vomiting set in, after which he called Dr. B. and myself, and placed his case in our hands. We did our best for him, but decided that it would be better to move camp next day, as it was cold at Rubeho.

"Next morning, Tuesday, 8th, he was better, and able to walk a little; he was, however, carried all the way to Chacombe, eight miles further on our journey. He arrived very exhausted, but rallied after a cup of arrowroot had been given. He, however, incautiously drank largely of very cold water, which brought on the vomiting again. Various remedies were tried, and at last he obtained relief and got some sleep. During the night he sent for me, asking me to advise him respecting a troublesome bowel complaint from which he had suffered for many years. After a time his trouble was met, and he dozed off to sleep. Next day, Wednesday 9th, he was decidedly worse, and suffered a great deal of pain. Dr. B. and myself never left him for any appreciable time after this. Inflammation of the bowels had set in, and he sank into delirium and died quite from exhaustion at 5.20 a.m. on Thursday, July 10, 1879.†

"When we realised that no human aid could save him, we sank upon our knees by the bedside, and with streaming eyes commended him to the care of the all-wise Father who was about to receive him; and, even as we prayed, he departed for a better land. After more prayer for guidance, we carefully wrapped the body in sheeting and then in blankets, and lifted it into a hammock. After packing up everything we started for Mpwapwa, twenty-nine miles distant. This place we reached on the following morning, having made two very quick marches.

"With their brotherly sympathy and regard Dr. Baxter and Mr. Last made all arrangements for the burial, but there being no boards about the place suitable for a coffin, we were in straits as to what to do. At last Dr. Baxter suggested we should take the sides of one of the London Missionary Society's carts which were left here by Mr. Thomson. This was quickly done, and a very good coffin made from them by Mr. Last himself. This, covered with white cloth and lined inside with the same material, received the corpse, and then it lay all night in the tent awaiting burial on the morrow. A pleasant site on the side of a hill, overlooking the plain beneath, had been selected as a site for a burying-place. Here a grave was dug in the hard ground, and with a kind forethought which did him great credit, Mr. Last had cut a road to the place from the main road.

"On the morning of Saturday, 12th July, 1879, a very mournful procession started from Mr. Last's house for the burial-ground of the Church Missionary Society's mission at Mpwapwa. Lowly and silently the procession wended its way down into deep gorges, and up the sides of steep ravines. Now along a level road, and anon a little hill to climb. On either side the primeval forest stood in all its beauty. The lighter foliage of the mimosa, mingling with the darker green of huge castor-oil plants, forest-trees, and a thousand different shrubs, made an effect decidedly pretty. Overhead the bright morning sun glints on the hilltops behind and above us, and shines on the plain beneath and in front of us. Not a sound is heard, save an occasional whisper, and the steady tramp tramp of the men who carry the burden.

"Just before arriving at the grave the solemn

* Mr. Griffiths writes:—"On this day, July 7, Dr. Mullens, in talking the matter over with Dr. Baxter, decided not to go farther than Mpwapwa, but remain there for some time, and then return with Dr. Baxter to the coast. This decision brought Dr. Baxter all the way back to Mpwapwa."

† It must not be presumed that the death of Dr. Mullens is solely attributable to the influence of the climate. From the medical report and post-mortem examination there is strong reason for believing that he died from a severe attack of an ailment to which he had for many years been liable, which attack was probably occasioned by the exposure to heat, chills, and fatigue to which he was subjected on the journey.

words of Holy Writ sounded in the stillness, "The days of our years are threescore years and ten," &c. (Psalm xc.) After placing the coffin near the grave and anon lowering it into it, Mr. Griffiths offered prayer, and then read the ordinary burial-service. I then closed the service with a short prayer. Another look at the coffin and he is left in peace. When we turned from the grave we fully realised our loss, but the Almighty arms were around us, and we were comforted.

"We propose to erect a stone-structure over the grave, and put a headstone or headboard."

"Now for a few words about our future and I must close this long and, I fear, tedious epistle. Dr. Baxter has been into Ugogo by a different route to that taken by other white travellers. He assures me that we can get through the country by paying a hongo of ten cloths each at nine or ten tembes. I have carefully gone over with him the route, and I think it feasible. Poor Dr. Mullens also approved of the route, and was much interested in Dr. Baxter's description of it. Dr. Baxter did not go to more than seven of the ten tembes. He says that after leaving Chungu you make a little northing, and then he thinks it is a straight line for Ujiji. I am exceedingly well pleased with the men and the chiefs. All are reliable and eager to go on to Ujiji. Only three men have deserted us since leaving Saadani. This is the smallest number of desertions on record. Poor Thompson lost fourteen, Dr. Baxter ten, Mr. Last fifteen or sixteen, and Stanley forty.

"I shall make a thorough revision of the whole expedition, and if I find we need fewer men than we have at present—168—I shall discharge some and employ others to carry Dr. Mullens's effects to Zanzibar.

"Dr. Baxter says it would be a most excellent plan to go straight to Mirambo's and see him personally. He feels sure that there is a wrong impression regarding Mirambo in England, and that Mirambo is very desirous of getting any white man to visit him, and would be glad for any to settle amongst his people.

"Mirambo sent sixteen oxen as a present to Lieut. Cambier at Unanyembe, and a message asking him to visit him and fetch the goods he left there. This Cambier did not do, as he was frightened of Mirambo, so Mirambo's own men carried them to Unanyembe. It appears that Cambier, hearing of Penrose's death, precipitately fled to Unanyembe, leaving his goods in Mirambo's country, hence Mirambo's request to him to fetch them. Our own goods are perfectly safe in Mirambo's charge, and had either Broyon or Mr. Dodgehun gone to Mirambo all would have gone well. It appears that beyond a very few things and a bale or two of cloth, they did not save anything. I ought, therefore, to find great stores with Mirambo. Mirambo says he will forgive Broyon if he will return to him and explain how he lost (?) the ivory, &c., but he must not attempt to return to the coast or he will prevent him. The whole of the above was gleaned from the Belgians, who wrote to Dr. Baxter, and from the people, who have been with Mirambo, and since passed on to the coast. If all goes on as well as I trust it will, I hope to leave with Mirambo some of my own goods, and get help from him to take the remainder of the society's property to Ujiji. As letters from Dr. Kirk have already been forwarded to Mirambo respecting us, and I have also others to present, I may expect a very favourable reception. If we reach the lake in safety, I expect it will be better to remain the rainy season, and then for me, with, perhaps, Mr. Hutley, to go back to Mirambo, but that is a matter which must be decided at Ujiji in committee with those already there. I have, however, quite made up my mind that if the prospects are at all inviting I shall tell Mirambo that I will settle with him, and perhaps during my temporary absence at the Lake he will get a house in order, &c. I should be very pleased to get your views on the subject, and if no suitable brother can be found to settle with me, I have no objection to remain alone.

"You will be pleased to hear that both Mr. Griffiths and myself are in excellent health and spirits, having quite recovered the little touch of fever which we got from the Wami Valley. All our goods are in excellent condition, the basket principle being much admired by all who have seen the packages. Our cloth also has been quite protected by the waterproof bags. One of them fell into the Tubungwe River a few days ago and was brought to me by the bearer, who was in great fright lest the contents were damaged. I told him not to worry about it, as I knew he couldn't help dropping the bag; and I felt sure nothing was injured. On opening it when we got into Mpwapwa we found the contents quite as dry as if the bag had not been immersed. Our method of fastening them renders them quite watertight. Some of the empty ones will come in useful to carry water while travelling in Ugogo, as there are long stretches of waterless country to pass over. I have waited till 11 a.m., July 16, in hopes the mail from Zanzibar would come in, as it should have started about June 27, and been here four or five days ago. I shall send Dr. Mullens's journal this mail, but as he evidently intended to rewrite it at some future time, it is

* Mr. Griffiths writes:—"Mr. Last has kindly prepared a board for a headstone at the late Dr. Mullens's grave. The wood is very good, and appears to be a species of mahogany. This will do for a short season. The following inscription is on the board in letters in black paint, and thus more durable:—

"Rev. Joseph Mullens, D.D., F.R.G.S.,

"Died at Chakombe, July 10, 1879."

simply a collection of notes and observations. My own journal will supply any deficiency apparent in this report and Dr. Mullens's notes."

The above letter was read at a meeting of the directors of the London Missionary Society on Monday last, when the following resolutions were adopted:—

"The directors of the London Missionary Society desire to record the profound regret and heartfelt grief with which they have heard the tidings of the death of their honoured foreign secretary and beloved friend, Dr. Mullens, while on his journey in Central Africa to reinforce and organise the mission on Lake Tanganyika. They mourn to find that thus their worst fears are realised, for, while greatly admiring the Christian devotedness and missionary fervour that urged their brother so nobly to offer his services to meet the exigencies of the mission, they could not be insensible to the grave perils that would have to be encountered, while parting with him in the belief that all was in accordance with the Divine will; and now that they learn, to their great sorrow, they shall see his face no more, they desire to bow with unquestioning submission to His plans who with unerring wisdom shapes our course in life, and to whom belong the issues of death.

The directors, while mourning the great loss which the cause of missions as a whole—the London Missionary Society in particular—has sustained, would record their thankfulness that for so many years they have been privileged to retain the services as foreign secretary of one who, by his versatile genius, his remarkable gifts, his large-heartedness, his organising power, his mastery of details, his statesmanlike supervision, and above all, by his love to Christ and unwavering faith in the Gospel, as exactly adapted to meet the pressing wants of the world, has largely helped to raise the Society to that state of efficiency and order by which, for many years past, it has been characterised; and now that he has gone to the purer and nobler service of heaven, they would thankfully recognise the mercy which spared him to the Society so long, and enabled him to do so much to advance its interests, both at home and abroad.

"The directors further desire to offer their warmest sympathy and condolence to the beloved relatives of their departed friend, knowing well that this great loss can be felt nowhere so keenly as in his own family circle, and they fervently pray that the gracious Lord to whom he yielded his life may now comfort them all with the strong consolation of the Gospel."

We understand that the London Missionary Society has received resolutions of sympathy passed by the Church Missionary Society, the Wesleyan Missionary Society, the China Inland Mission, the Moravian Missionary Society, the English Presbyterian Committee, the Religious Tract Society, the Bible Society, the Congregational Union of Wales, and that resolutions of condolence have come to hand from Sir Wm. and Lady Muir, Robert Cusht, Esq., Royal Geographical Society, and very many other public men.

Referring to the interment of the remains of Dr. Mullens in the burial ground of the Church Missionary Society at Mpwapa, the Rev. E. Hutchinson, secretary of that society, writing to the Rev. R. Robinson, says:—"It is a sad link in the chain of mutual esteem and confidence that has so long united our societies that our mission premises hold the honoured remains. Little did I think when I met and parted from Dr. Mullens at Mr. White's that he would so soon meet those whom he had himself cheered in their task, and who have preceded him to the eternal reward. I mean our Lieut. Smith and Mr. O'Neill."

DEATH OF ANOTHER AFRICAN MISSIONARY.

We (*Leeds Mercury*) deeply regret to announce the death of the Rev. Arthur William Dodgshun, one of the missionaries of the London Missionary Society to Tanganyika, in Central Africa. The sad intelligence was made known at the London Mission House by the following telegram, received from Aden, under date Sept. 1:—"Broyon writes—Dodgshun died Ujiji seven days after arrival there." Mr. Dodgshun, whose career has thus been cut short just when he had arrived at what was to be the scene of his labours, was only thirty-two years of age, and was the son of Mr. Isaac Dodgshun, of Leeds. He was educated at Cheshunt College, under the Rev. Dr. Reynolds, and early devoted himself to missionary service in connection with the London Missionary Society. The Tanganyika Mission, with which Mr. Dodgshun's name will now always be identified, may be said to owe its existence to Mr. Stanley, the African explorer. Towards the close of the year 1875 Mr. Stanley sent information to this country that King M'tesa, a powerful native chief, who ruled over the country bordering on Lake Victoria Nyanza, had suggested that missionaries should be sent to live at his capital. Shortly after that request had been published an offer of 5,000*l.* was made to the Church Missionary Society for the purpose of establishing a mission in that country, and a similar offer was made to the London Missionary Society by Mr. Robert Arthington, of Leeds, the object in the latter instance being to found a mission at Lake Tanganyika. The difficulty of transit from the coast to the interior had always proved a formidable one, and the Rev. Roger Price

was sent out by the London Missionary Society to ascertain whether cattle could be obtained at Zanzibar, and whether the "tsetse" fly, whose sting was so fatal to cattle, was to be met with along the route to the interior. He found that cattle could be obtained, and thus solved one difficulty. Mr. Price was also successful in discovering a new route to the interior, over which he took his oxen a distance of 200 miles without meeting with the dreaded fly. The result of his visit to the country was made known by Mr. Price at a meeting held in Leeds on Feb. 5, 1877, at which also the Rev. Dr. Mullens, the lamented foreign secretary to the society, was present, and delivered an address. The society at once took steps to establish the mission, and Mr. Dodgshun was one of six who were selected to proceed to that distant and almost unknown region to plant there the banner of the Cross. The others who went forth to share in the arduous work were Mr. J. B. Thomson, Mr. Roger Price, Mr. Egbert Clarke, Mr. Hore, and Mr. Hutley. Mr. Dodgshun being one of the last to join the mission. He was publicly ordained as one of the missionaries of the London Society at a meeting held in Queen-street Congregational Chapel, Leeds, on March 15, 1877, and some days afterwards left Leeds for his far-off field of labour. Beyond the brief telegram from Aden no details have been received with regard to Mr. Dodgshun's death. We know that he was permitted to reach Ujiji, but it was only to die.

FATAL ATTACK ON THE BRITISH EMBASSY AT CABUL.

The following telegram from Calcutta, dated September 7, appeared in the *Times* of Monday:—

"Most serious news from Cabul is published this morning. Certain Afghan regiments, which for some time past, owing to their pay being heavily in arrear, have been manifesting a spirit of insubordination, broke out, it appears, in open mutiny on Wednesday and attacked the British Residency in the Bala Hissar. The first intelligence of the outbreak was brought by a Ghilzai messenger, who arrived at Ali-khel on Thursday night and reported the matter to Captain Conolly, the political officer there, adding that the envoy and his escort were defending themselves. On Friday night letters from the Ameer reached Captain Conolly, the substance of which is said to have been as follows:—Certain regiments, which had already shown a mutinous spirit and had made repeated and violent demands for pay, had assembled in the Bala Hissar to receive arrears. Suddenly, and apparently without a warning, they broke into open mutiny and stoned their officers. They then attacked the British Residency, but were received with a heavy and effective fire by the escort. The mutineers were joined by the city mob, and after plundering the arsenal, and magazine, and the Ameer's stores, the united bodies renewed the attack on the Residency. The Ameer states that he was taken entirely by surprise and did his best to restore order, but in vain. He sent General Daoud Shah to Major Cavnagari's assistance, but the general was attacked by the mob, unhorsed, and so severely injured that it is believed he cannot recover. The Ameer then despatched his own son with the Governor of Cabul and other persons of influence, but the mutineers and the mob had got beyond all control and the attempt at interference on the part of those sent by the Ameer was unsuccessful. The only news yet received regarding the envoy and his party is that the defence of the Residency was kept up all Wednesday. That evening the building took fire, but as to the effect of the fire on the defence nothing is yet known. The Ameer, in letters dated Thursday morning, says that he had no certain news as to the fate of the British officers. He writes in great distress and says that he is himself besieged. The news of these unfortunate occurrences reached Simla by telegram from Captain Conolly early on Friday morning. The Government is losing no time in taking active measures to remedy the disaster as far as possible. Most fortunately, the headquarters of the Candahar field force have not yet evacuated that city. General Stewart has, therefore, been directed to hold his position there and such portions of his force as have commenced their return march have been instructed to reassemble at Candahar. The troops in the Khyber and at Peshawur have been ordered to prepare for an immediate march on Cabul under the command of General Roberts, who started from Simla yesterday and who will at once be strongly reinforced. General Massy, commanding at Ali-khel, is directed to hold himself ready for an immediate movement on Shutargardan. There is no doubt, therefore, that sure and swift retribution will fall upon the mutineers and that speedy assistance will reach the Ameer if he continues faithful. It is difficult on the imperfect information before the public to form an opinion as to whether this movement is a merely local *emeute* which will be easily extinguished when our troops appear on the scene, or whether it is likely to spread to other parts of Afghanistan. There is, however, good reason in favour of the former view, if the Ameer only remains true to us, and the Government apparently does not doubt his fidelity. We may, therefore, fairly hope that the arrival at Cabul of the news of British troops preparing to move will be the signal for the collapse of the mutiny. The troops recalled from Peshin have already occupied Candahar. The Ameer has applied to the Indian Government for assistance.

Badshah Khan, a Ghilzai chief, who holds the country beyond Shutargardan, has offered his services. His alliance is important, as removing what might have been a serious obstacle to our advance from Kurum on Cabul. Captain Conolly, our political officer at Ali-khel, reported yesterday that the country up to and beyond Shutargardan was quiet."

The following telegram was received by the Indian Viceroy from Ali-khel on the 6th:—"Previous reports of disaster confirmed. Messenger describes how Badshah Khan visited spot. Saw dead bodies of Envoy, staff, and escort; of latter, nine troopers absent on foraging expeditions. Defence was very stubborn; loss of Cabulee heavy, reckoned above 100. The mutineers, being unable to storm the place, set fire to doorway below, and when that gave way swarmed in up to upper story, overwhelmed the defenders and sacked the place. Ameer invokes our aid and Badshah Khan expresses anxiety to join us."

According to other telegrams three mutinous regiments have marched from Cabul; the behaviour of the frontier tribes is not at present unfavourable; the whole of Cabul seemed in insurrection. General Roberts will advance on Cabul by Shutargardan immediately, supported by a movement from Khyber. "The regiments which mutinied at Cabul were Heratees, unwisely brought to the capital. They had been giving much trouble, and the Ameer tried to send them to Turkistan, but they would not march. Allowing them inside the fort, even unarmed, was terrible blundering."

According to the correspondent of the *Daily News* at Allahabad, who speaks of the want of means of transport, the 9th October is mentioned as the probable date of the forward movement. From other reliable sources, however (the despatch proceeds), comes the assurance that General Roberts will be at Cabul within a fortnight. There are some transport waggons already in Kurum. The *Standard's* correspondent says that from the suddenness of the attack and the unanimity with which it was directed against the mission, it is considered as certain that it was planned beforehand, and that it is not a mere sudden outbreak of fanaticism.

The Governor of Candahar has expressed absolute devotion to the British Government, and has offered to raise a contingent of troops among the Douranees.

Lady Cavnagari received at North Berwick on Sunday a telegram from the Viceroy of India announcing the death of her husband, and expressing the grief felt by himself and throughout India at the sad event. On Monday afternoon Lady Cavnagari arrived at Parson's Green, near Edinburgh, the residence of Mr. David Nicholson. The Lord Provost of Edinburgh, by the Queen's command, called in the afternoon to make inquiries, and to express Her Majesty's sympathy.

PUBLIC MEN ON PUBLIC AFFAIRS.

Lord Hartington, presiding on Friday at the luncheon held in connection with the annual show of the Radnorshire Agricultural Society, spoke at some length on topics relating to the prevailing agricultural depression. He said:—

That is a subject in which the whole community is now taking a most lively interest. I saw not long ago in the columns of a certain newspaper what appeared to me to be a very just remark. It is a very able newspaper, but at the same time one in whose opinions I do not always concur. I allude to the *Pall Mall Gazette*. The remark to which I have referred is that farmers, unlike many other classes, had more friends in their distress than in their prosperity. That struck me as a significant passage. No sooner is there much talk of depression in the interest to which I have alluded than someone comes forward very well qualified to deliver an opinion upon it, and proposes those remedies which suggest themselves. Well, no doubt some very grand opinions have been delivered; but I do not know whether among the multitude of counsellors we have had on the subject we have been able to extract any practical results. It appears to me that this is not to be wondered at, because depression is subject to two causes over which we have not the slightest control. The causes are—firstly, the bad seasons we have lately experienced; and, secondly, the almost unlimited competition we meet with from abroad. No doubt there is very great interest felt by the whole nation in the proceedings of the Agricultural Commission. I have no doubt that this commission will be able to collect a vast amount of varied and useful information, which will be useful not only to the agricultural community, but to the community at large. They can obtain much information as to the different systems of agriculture both at home and abroad, and as to the profitability and respective merits of high and low cultivation. Information may in this direction also be gleaned whether the causes of the present distress are permanent or only temporary. They can also give capitalists information as to whether agriculture is a pursuit into which capital can be wisely put or not. Again, they can obtain some information as to the relative profits which are made on small and large occupations. I am fully of opinion that there is a great deal of useful work which this commission may do; but I still think that its appointment may produce a great deal of harm if the scope of the possible results which may follow were to be misconstrued. The agricultural interest must recognise this fact clearly, that its interest stands in exactly the same position that any other interest does. Undoubtedly it is the largest and most important interest in the whole of the country. It is an interest to which the country looks for the supply of the most necessary of all the conveniences of life—the supply of a great portion of the food of the people. Therefore it is the most important of all the industries of the country; but still I say that we must recognise the fact that the country can only look at this industry from the same point of

view from which it looks at any other. The time has gone by when the State can attempt to bolster up this industry more than any other by special encouragement or special protection.

Lord Hartington proceeded to refer to the misconstruction placed upon some remarks of his upon land tenure by the Prime Minister in his speech at the Lord Mayor's dinner. Upon this subject, he said:—

Lord Beaconsfield appeared to suppose that I had advocated in the House of Commons some alteration in the law of the existing tenure of land for the purposes of encouraging the growth of small or even peasant properties. I undoubtedly did refer in these remarks to peasant proprietors, and I believe that there are a great many belonging to all sides of politics who think that the establishment among us of a considerable number of small proprietors would be a very great advantage. (Cheers.) Certainly, however presumptuous many of us may be, I never have been so presumptuous—for presumptuous it would be to enter upon such an important subject with the imperfect consideration which I have yet been able to give it—as to attempt to lay down the doctrine that the existing tenure of the land of this country ought to be altered, or that anything ought to be done for forcibly encouraging any other tenure. (Hear, hear.) All I want to be done, all I want to be inquired into even, is that if there are any laws which produce among us a condition of things which is not natural, which tend to produce among us an artificial state of things, which tend artificially to aggregate vast properties in the hands of a few persons who, perhaps, have not capital enough to manage them—I say that if laws exist among us which have this effect, they are at all events as well worthy to be inquired into as any subject which this commission can undertake.

The Outlets' Feast was held at Sheffield on Thursday evening. The principal speaker was Lord George Hamilton, M.P., who, replying to Mr. Goschen's late speech at Ripon, said the Government had not spent its majority, and the proof that its policy was wiser than that which had lately been advocated of spending a majority was that it had been able to deal with the question of Irish University education, which had been too much for the late Government. He intimated that something would have to be done to put down obstruction, and he warned candidates not to forfeit their freedom of action in that matter by pronouncing Irish shibboleths. Lord George also spoke in vindication of the foreign policy of the Government, and charged the Liberals with having weakened the Government at a critical time by the Bulgarian agitation, and thus rendered an expenditure of eight millions necessary in order to put the army and navy in a state of perfection. The Hon. E. Stanhope, M.P., also spoke.

Mr. J. Chamberlain, M.P., in responding to the toast of "The Borough Members," at the dinner of the United Fellows, on Saturday evening, referred to the depression in trade, and said no man dared, with any confidence, say when it was coming to an end. He was not sanguine about the slight signs of improvement in some of our industries, for we were likely to have one of the worst harvests the country had ever known, and he was not certain that the improvement would be able to resist that evil influence. Then any day or week might involve us in a new war, and in that case there was an end to all hope of commercial improvement. In India there were many persons clamouring for the annexation of Burmah, and at the Cape of Good Hope there were equally enthusiastic Englishmen and Dutchmen clamouring for an annexation of vast territories there, which were only sparsely peopled at present, while some of them were deserts and places inhabited by barbarous tribes that would bring no profit to this country, but might involve us in terrible loss and suffering. All over the world there were people "wishing to God" we were at war with somebody or other. It was quite true they were not generally persons of very great consequence. In themselves some of them were "hopeless duffers"—(laughter)—but he was afraid their views at times found support amongst persons in high authority in this country; and, if that should, unfortunately, be the case, the present deplorable depression would be prolonged and intensified. Mr. Chamberlain defended the working classes from the charge of improvidence.

The Chancellor of the Exchequer on Monday attended a meeting of the working men at Exeter, to whom his son was introduced as the future candidate for the city in conjunction with Mr. Mills. Room has been made for Mr. Northcote by the retirement of Mr. Johnson. The meeting having passed a resolution in support of the Government, Mr. Northcote made his *début*. He had very little to say, except to set Mr. Gladstone right as to the feelings of the English people and also as to the position which this country occupies in the estimation of the world. Sir Stafford Northcote also addressed the meeting, and made some general observations on the policy of the Government in the apologetic style with which the House of Commons is familiar. He accused the Liberal party of having nullified the influence of the country in the councils of Europe, pictured us as having really sunk very low in the scale of nations, and extolled the spirited policy of the Government which had rescued us from the depths of degradation in which we had been plunged. Speaking as though he were at the head of a Government which commanded great military resources, the right hon. gentleman asserted that Great Britain now occupied a proud position in regard to her influence on the Continent. Having glanced at the history of the past session, on which he did not seem disposed to linger, Sir Stafford referred to the lamentable news from Cabul. He

said the subject must necessarily be looked upon with pain and sorrow. No one could help feeling the deepest sympathy and sorrow for the fate of those gallant men whose loss in Afghanistan he feared could not be doubted. The name of the chief of these men, Sir Louis Cavagnari, at all events, had been familiar to them of late, and it was impossible that England could fail to appreciate the very serious loss she had sustained in being deprived of one so eminent and so worthy. It would be premature to say more at present, but, so far as could be judged, the outbreak seemed to have been unpremeditated on the part of a certain number of mutinous regiments. The Ameer appeared to have been entirely true to us, and was imploring our assistance. That assistance would not be withheld, and doubtless our gallant troops were by this time far on the way to the city of Cabul, and we should soon hear of their having restored peace to that place.

THE SURROUNDINGS OF THE SUN.

The following is the conclusion of a somewhat elaborate paper that has appeared in the *Times* on this subject:—From a comparison of all the observations the following important conclusions seem established beyond all possibility of doubt or question:—Outside the solar sierra, averaging some 6,000 or 7,000 miles in height, comes the prominence region, extending about 100,000 miles from the sun's surface. Outside this comes the inner corona, shining in part with its own light, sometimes coming chiefly from multitudes of solid or liquid bodies in a state of incandescence, sometimes chiefly from glowing vaporous matter. This region extends from 200,000 to 500,000 miles from the sun. Beyond the inner corona is the outer corona as already known and photographed during the eclipses of 1870 and 1871, and extending about a million miles from the sun. But far outside the outer corona there is a region occupied by matter so situated and so illuminated (or possibly self-luminous) as to present the appearance of long rays extending, if we may judge from observations hitherto made, directly from the sun to a distance of 5,000,000 miles. Outside this region again lies another in which, whether by the combination of multitudes of such rays as are seen separately close to the sun or through the presence of matter in other forms, a softened luminosity prevails which during total eclipse can be traced along the zodiac at least 10,000,000 miles from the surface of the sun. Lastly, from observations made during evening twilight in spring and during morning twilight in autumn (at which twilight hours the zodiac near the sun is most nearly upright during the year) we can trace the extension of the zodiacal luminosity seen by Langley and Newcomb, to distances exceeding seven or eight times at least those to which they traced it during total eclipse. Nay, there are reasons for believing that at times this luminosity has been traced to such a distance from the sun as to show that the zodiacal matter extends much further from him than the orbit of our own earth. Now, in one sense, the relations here presented are not new. The zodiacal light has been known from the time of Childey, if not from that of Tycho Brahe. Mathematicians have long seen that it must belong to a solar appendage, rejecting utterly the doctrine advanced by some that it comes from matter travelling round our own earth. Again, the long coronal rays had been very confidently regarded by most mathematical astronomers, and indeed by all who had sufficiently studied the evidence, as belonging to matter near the sun. And though the zodiacal had never before been recognised during totality, and so the gap between the outermost coronal rays and the innermost part of the zodiacal seen during twilight had never been observationally filled up, yet the mind's eye of science had clearly discerned even that portion of the zodiacal. Still the recognition of the whole range of solar surroundings, in such sort that no question can any longer, it should seem, be raised as to their reality, even by those least able to follow scientific reasoning, cannot but be regarded as an important step. Many will now study eclipse phenomena with a new interest and a new purpose, who formerly supposed the theories of astronomers respecting the unseen parts of the zodiacal to be mere hypotheses, even if they were not wholly fanciful speculations. Many in like manner will study the zodiacal light as seen in morning and evening twilight with much greater care than heretofore. Its changes of extent, position, and lustre will now be seen to be full of interest. Whether they synchronise or not with the changes undergone by the corona, or with the varying extent and activity of the prominence region, or with the number and size of the solar spots, are questions of importance to some of which we may hope to obtain an answer, seeing that in tropical regions, especially at elevated stations, the zodiacal (as Humboldt long since pointed out) is a conspicuous phenomenon. Whether during future eclipses the zodiacal will be traced further from the sun than by Langley and Newcomb in July, 1878, is not in reality a matter of much moment. The great point is that the zodiacal should once have been unmistakably recognised during total eclipse. That was all that was wanted to make the chain of evidence complete, even for those who cannot recognise the force of reasoning when it deduces from observation something more than was actually seen. Now that this is done eclipse observations of the zodiacal will not be

wanted. We seem compelled to believe that the extension of the rays directly from the sun is not an accidental feature, but is due to the real extension of lines of illuminated matter radially from his globe. The explanation of the peculiarity remains to be discovered. We venture to predict that it will be related, and not remotely, to the explanation of the extension of comets' tails directly from the sun; for it is more than probable that enormous quantities of cometic matter exist in the sun's immediate neighbourhood.

DISCOVERY OF THE NORTH-EAST PASSAGE.

The correspondent of the *New York Herald* at Yokohama, Japan, telegraphs, under date Sept. 4, as follows:—"Vega arrived. Seen Nordenskjöld. Says left Gothenburg July 4, 1878; four days Tromsø; furs, necessaries. Between Waigatch and continent no ice. Kara Sea, four days Port Dixon. Yenisei, steered north-east; ice arrested. Four days Tajoyr, Aug. 19. Tsejdakin, extreme North Asia; short rest. Coasted peninsula; little ice. 26th.—River Lena, New Siberian Islands, not explored for ice. Kolyma River, open water; difficulties commenced, increased daily, delayed much. Cook's Cape, Vankarema, crossed Kolintchin Bay, Sept. 27; imprisoned 28th. Tshutchoi settlement, 67.7 north, 173.24 west. Wintered pack; land, one mile. Health, spirits, no scurvy. Shortest day three hours' daylight; upper limb sun visible. Scientific ethnographic studies. 4,000 inhabitants, called Tchikhtchis; several villages, fishing, sealing, supplied expedition; bears, reindeer. Cold intense, averaging 36 centigrade. Game abundant, spring, wild fowl. 264 days detained in ice; released, sailed July 18. Passed East Cape, Behring's Straits, 20th. Accomplished object—practical proof North-east passage. The Asiatic coast, St. Lawrence Bay, crossed to Port Clarence, America; recrossed to Koniyan, dredging carefully, formation of bottom, specimens; position especial interest—meeting of currents Arctic and Pacific oceans. Touched St. Lawrence Island; visited Behring's Island; here received first news from Europe through resident agent, Alaska Trading Company; fossil remains, immense marine animal discovered, *Rhytina Stellari*; left island Aug. 19. Pleasant voyage till 31st; gale, lightning split main-top, injured slightly several men. Arrived Yokohama 10.30 evening 2nd, all well. No deaths during voyage. Vega first to make this passage. Nordenskjöld thinks voyage Europe to Asia by Behring's Straits certain and safe with little more experience northern seas; from Japan to Lena no difficulty skilful sailors. Lena taps Central Siberia. Large prospective trade. Ship stops fourteen days Yokohama. Russian vessel Nordenskjöld searching professor lost off Yedo Aug. 5; all hands saved."

The *Telegraph*, in an article on the great discovery announced in the above telegram, says:—

"One more great secret has been wrested from old Nature. The North-east passage has been safely accomplished. The splendid success has been splendidly deserved. It was no lucky accident of exploration that found the Vega a way round the northernmost point of Asia, no chance good fortune that carried her through new seas to the Behring's Straits. Professor Nordenskjöld has fought it out fairly with nature. Six times he has gone northward to do battle with ice and snow, and each time, though returning, he has brought back such knowledge of the enemy's weakness that assured him of ultimate success. Rounding North Cape he had at first steamed northwards, but becoming convinced of the inutility of storming the Spitzbergen passage, turned eastwards. A long interval of laborious research into the records of previous expeditions, assisted by journeys to various points on the Siberian coast, made him confident of attaining the great end which Arctic exploration has so long struggled after, and confident also of the enormous benefits that would accrue to the worlds of science and trade, the immense additions to human knowledge that would be made, were that end attained. Leaving Gothenburg on July 4, 1878, the Vega, a teak steam whaler, built at Bremen, and specially adapted by refitting and strengthening to the work before her, sighted Nova Zembla on the 28th and anchored on that day off a village on the Samoyed peninsula, at the entrance to the Kara Sea. The Ice Cave, as the sea at one time had come to be called, so hopeless did it seem to attempt to cross it, had long lost its terrors to the Norwegian fishermen, for these hardy men, assailing the great ice barriers at every season of the year, had at last learned their secret, and the Kara Sea has of late years become a regular fishing ground for the Norsemen who have so gallantly won it. The savants on board the Vega landed, and each in its particular branch of science found the days all too short for the magnificent harvests he gathered in. The Samoyeds themselves afforded ample subject for inquiry and study, while the waters in which they fished, and the country in which they hunted the bear and wolf were teeming with novel interest and rich discovery. Magnetic and meteorological observations of great interest were taken, and, but that the voyage was manifestly only begun, it almost seemed as if its objects had been already achieved. On August 1 the Vega proceeded very slowly eastward, dredging and sounding continually. No ice barred the way, for the loose rotten floes that abounded hardly deserved the name, and in five days the steamer was safe in Dickson's Haven, destined, so says Professor Nordenskjöld, to be in future years one

of the chief exporting ports of Siberia. Bears were numerous, and reindeer also; while the vegetation struck the explorers as being very rich. On the 10th the Vega resumed her course, and threading her way through unknown islands, reached a fine harbour situated in the strait between Taimyr Island and the mainland—Actinia Haven, as it has been christened from the numbers of actinia that have been dredged up. One discovery made at this point is worth special remark. Examining the ice in a small floe, Professor Nordenskjöld found some yellow specks, 'which proved to be coarse-grained sand consisting of very beautifully formed crystals.' As a practical mineralogist, the professor decided that they were 'no ordinary terrestrial mineral, but possibly a matter crystallised from the sea-water during the severe cold of winter!' Leaving Actinia Haven on the 18th, they coasted north-east, and next evening came to anchor in a bay off Cape Chelyuskin or Severo (or, as our telegram calls it, Cape Tsejdschin), the most northerly point of Asia. This was the first time the formidable headland had been turned, and, if the expedition had no finer goal before it, would have sufficed to make the Vega's journey one of the most memorable on record. For three centuries man had tried in vain to round Cape Chelyuskin. Its successful accomplishment at last comes in only as a mere incident of a voyage, or as one of the minor events of the expedition which closed with such a splendid triumph as the discovery of the North-east passage. This notable promontory stands in 77deg. 41min. N. and 104deg. 1min. E., and sloping up from it southerly rise mountains, free from snow, about 1,000 feet in height. The rocks are of slate, the plains of clay, with a variety of animal and vegetable life surprising to those who have hitherto considered the shores of the Arctic Ocean a frozen wilderness. Geese, ducks, sandpipers, and other birds were seen on the coast, while in the sea were sporting walrus, seals, and the white whale. On the 21st the voyage was resumed, and though delayed by fogs and banks of rotten ice, the Vega made good way south-east, still keeping the land in sight. The mountains increased in height and animal and vegetable life became more varied and abundant, and on the 23rd a fine breeze carried the brave little vessel swiftly along, without the aid of steam, over a perfectly smooth sea—one, moreover, marked upon charts as dry land. And so they reached the mouth of the Chatanga River. But the Vega was soon off again, the seas clear of ice, and on the 27th turned northward for the Siberian Islands, passing the estuary of the River Lena before she turned. But the ice—so the telegram tell us—prevented complete exploration of this wonderful group, where, before long, science may hope to make very memorable discoveries. Professor Nordenskjöld turned south again and passed the mouth of the Kolyna River. Here the most serious difficulties of the voyage commenced—difficulties, however, which the strong little Vega and the stout hearts aboard her were prepared to meet. She had started expecting to have to winter in the ice, and as the term of imprisonment grew daily more manifestly inevitable, the gallant party prepared with the best of spirits for the lot before them. Provisions were abundant and of excellent selection, the weather superb, health of the best, and scurvy conspicuous by its absence among this hardworking, healthily-living band. Reaching with great difficulty Cook's farthest point, Cape Van-karema, the Vega crossed over to Koluitchin, and there, on the 28th, her engine fires were put out and the sails stowed away, and winter life in the pack ice fairly entered upon. . . . For 264 days they remained icebound, but at last the floes began to thin and scatter, and on July 18 the Vega once more floated, and on the 20th, steaming through Behring's Straits, fired the mimic salute that told of the great end achieved.

"The credit of this success lies divided among several. In the first place, there is Mr. Oscar Dickson, of Gothenburg, who gave the Vega, fitted up for her Arctic voyage, to the expedition; His Majesty the King of Sweden and his Government, who so liberally supported it; and Mr. Alexander Sibirakof, from whose purse the balance of the money required was furnished. But above all is honour due to that veteran explorer and worthy bearer of a Viking's name, Nordenskjöld, to whose sagacity and courage Arctic exploration has always owed so much, and now is indebted for the crowning triumph of Northern research. Accompanying him are the following officers and staff: Lieutenant Palander, Drs. Kiellman (botanist) and Stuxberg (zoologist), all comrades of their leader in former fights with Polar terrors; Dr. Almquist and Lieutenants Hovgaard, Brusewitz, Bove, and Nordquist, and all, so Professor Nordenskjöld avers, have worked hard for the cause of science and discovery. The immediate result of their successful labours will be a flood of new knowledge and an impetus to Arctic voyaging. In the future the result will be the opening up of the trade of a vast expanse of Asia hitherto sealed to the world, and the contribution of its products to the world's markets."

INKS.—A commission lately appointed by the Prussian Government to investigate the best class of inks to be employed for official purposes have presented their report. They state that aniline inks are not suited for this purpose. But they are of opinion that the best of all is that made from gall-nuts, and recommend that it shall be used for official purposes, and for all documents the preservation of which is of importance.

SELF-MURDER WITH OPIUM IN CHINA.

The extensive use of opium for suicide in China is the subject of an appalling statement by the Rev. Joseph Race. This gentleman is a Wesleyan missionary of standing at Wusueh, in the Hankow District. The facts given are worthy of serious attention from all who wish well to the Chinese, or are careful of the British name, more especially as so many are distinctly attested by the narrator himself. The date of the paper is February, 1879, but it has not seen the light till September.

Having put all together, he says: "We get a sum total of no fewer than 160,000 deaths by opium-poisoning in one year, or a million in little more than six years. This I conscientiously believe to be a low estimate."

The reason this drug is selected by the weary-of-life or the reckless lies upon the surface. A much easier mode of death than by arsenic, it is also preferred to either strangulation or drowning. Opium, too, is at hand in every part of the country. Chinamen are too great cowards to face death in any other form than sleep.

The frequency of suicides is traceable in general to the spirit of revenge. This riddle requires explanation. An angered man has recourse to the act "from the serious trouble in which it involves his enemy." In the first place, the friends of the self-murderer can claim compensation from his adversary. A large sum is invariably demanded. Unless arranged, the matter comes before the nearest mandarin, whose decision is usually so severe that "many a well-to-do family has been reduced to comparative poverty" thereby. In the next place, the opinion is at once prevalent and potent that "the dead have power over the living," a superstition which places the vindictive suicide in the position to avenge himself. For he is supposed to secure two objects—the surviving man's degradation among men, and his punishment in the unseen world, to which the suicidal avenger has betaken himself to "institute suit against him." Moreover, he who takes away his own life on the premises of another (which seems to be often done) "makes that man his murderer, and amenable to the law for the crime of murder, of which decapitation is the punishment."

If the men prefer opium to arsenic no wonder the women should. On the authority, as is to be gathered of a gentleman who read an essay on the subject at the "Shanghai Conference," Mr. Race makes the following shocking relation: "At the siege of Sin-Chen, near Pu Ngan Shien, in Upper Kivei-Chow, hundreds of women and young girls poisoned themselves before we entered the city, to avoid falling into the hands of the soldiers; and in almost every house we found bowls full of opium diluted with water, ready to be swallowed by the inmates in case of violence being offered them."

Mr. Race, and some of his brethren of different denominations, have had the satisfaction of being called in time enough to administer antidotes and save life; but the native doctors rarely treat cases successfully. For instead of at once endeavouring to evacuate the contents of the stomach, they exhibit such vain nostrums as "duck's blood," or that of a "white drake," or a kind of "green pea," or "a gold-fish bruised to a pulp and mixed with water"! But, whether a European or a Chinaman should be called in, the resolute suicide takes care to evade them both. "I am generally," says a medical missionary, "called to the opium suicides at daybreak; for the opium is taken at night, and the friends do not know it until the following morning, when some hours have elapsed and all hope of recovery is past."

It is "easy access to the drug" that is to blame; or, rather, those who have made it so easy. "It must remain within the reach of the suicide as long as it is accessible to the smoker." And, indeed, the smoking is but a slower suicide. At the call of mere bystanders Mr. Race has interfered to save life, when the relatives of the patient opposed interference. "Both," he relates, in two such cases, "were confirmed opium-smokers—mere wrecks of men—who, by years of indulgence in this pernicious habit, had not only involved themselves in utter ruin, but were bidding fair to bring ruin upon the whole family." In one of these cases, the relatives "openly declared that they preferred death to recovery!"

Who, then, is in fault? Rather, on which of two sides does the heavier blame lie? "I answer," says Mr. Race, "that the Chinese Government is a heathen and not a Christian Government." And yet it has done more than its fellow-culprit. For it is on record in the *Pekin Gazette* of November, 1878, that a provincial Governor-General applied for the degradation of a military officer who had failed to put in force the interdiction on poppy cultivation, and accepted a bribe to spare a very large space of poppy-land. That interdiction is, in many instances, inoperative through the notorious venality of the local mandarins, who connive at the culture and the trade for a share of the profits. But, then, they are mandarins, and not servants of the British (one had almost written a Christian) Crown. For, as Mr. Race puts it, "what of the Indian supply, and what the measure of responsibility resting upon the Christian Government, that, with a full knowledge of the baneful consequences, persists in wholesale poison-dealing?" To this there is no answer but that which he who has thus "washed his own hands in innocency" supplies, by summing up the case as one in which we have "8,000,000, over against 160,000 deaths from suicide!"

Epitome of News.

The Duke and Duchess of Connaught received a hearty welcome on Thursday at Aberdeen on their arrival en route for Balmoral. At Ballater they were met by the Queen and Princess Beatrice.

The Queen, the Duke and Duchess of Connaught, and Princess Beatrice attended Divine service in Balmoral Castle on Sunday. Dr. Donald Macleod officiated. Mr. Cross and Dr. Macleod dined with the Queen in the evening.

The *Morning Post* says it is probable that the Empress Eugénie will go to Abergeldie early in October, the Queen having placed it for the time at her disposal.

H.M.S. *Lively*, with Prince Leopold on board, arrived at Douglas, Isle of Man, on Friday evening. He was received with much enthusiasm, and the town was illuminated on Saturday evening. The Prince left early the next morning for Portrush. He has since visited Coleraine and Derry. In consequence of the boisterous weather, the Giant's Causeway has not yet been visited. The cruise will be continued round the north-east coast.

The Prince of Wales arrived at Cowes on Sunday morning in the *Hildegard* yacht, from Dartmouth, which place he left on Friday. His Royal Highness is now in London, and will shortly proceed to Copenhagen to join the Princess of Wales.

Lord Chelmsford had an audience of the Queen on Wednesday, at Balmoral, on which occasion he received the honour of knighthood, and was invested with the Grand Cross of the Order of the Bath. His lordship had the honour of dining with Her Majesty, and on Thursday left Balmoral for the south.

The remains of the late Sir Rowland Hill were interred on Thursday in Westminster Abbey in the presence of a large congregation that thronged every portion of the ancient building. The service was fully choral, and was conducted by Canon Duckworth. Mr. P. Hill, the son of the deceased, acted as chief mourner, and was supported by an immense gathering of relations and friends. The pall-bearers were the Lord Mayor, Sir George Airy, Mr. Heywood, F.R.S., Mr. Edwin Chadwick, Mr. Torrens, M.P., the Hon. C. P. Villiers, M.P., Mr. C. H. Gregory, and Mr. Page. Amongst those gathered to pay the last tribute of respect to the deceased were several representatives of foreign postal services, and many officials of the English Postal Department.

The Rev. Dr. Porter having been appointed president of the Queen's College, Belfast, has resigned the office of assistant (paid) commissioner under the Intermediate Education Act. Both the Presbyterians and the Irish Episcopalians hope that a member of their respective communions will be appointed to succeed Dr. Porter.

Mr. John Bright, M.P., and the Marquis of Hartington will address a Liberal meeting at Manchester on or about Oct. 24.

Further notices have been given of reduction of wages in the Lancashire cotton trade. The committee of the Oldham Limited Liability Association have also convened a meeting for Saturday next to take into consideration the present condition of the trade. They say in their circular that they have had again under their serious consideration the present ruinous state of the cotton trade, and, considering that at the present time a loss of not less than 1d. per lb., based on 32's twist, is taking place in their concerns, they have come to the conclusion to call an aggregate meeting of the limited companies, for the purpose of adopting some arrangement whereby they may be relieved from such an unenviable position.

A royal commission has been appointed to inquire into and report upon the question of colonial defences. The commission is to consist of Lord Carnarvon, chairman, General Sir L. Simmons, Admiral Sir A. Milne, Mr. Childers, Mr. T. Brassey, Sir H. Barkly, and Sir H. Holland.

Sir Wilfrid Lawson, M.P., in addressing a Liberal meeting at Aspatia on Thursday, said that Lord Chelmsford had been made a G.C.B. for his services in the Zulu war, but he did not know what they would do with Sir Bartle Frere. Probably they would make him a duke or bishop.

It is rumoured that the liquidators of the City of Glasgow Bank will shortly announce a third dividend to the creditors and depositors of the bank, amounting to 16s. 8d. per 1l. This payment will, with the two previous dividends, make a total of 16s. 8d. paid.

Mr. Ahmed John Kenealy, eldest son of Dr. Kenealy, M.P., was charged at the Burslem Police-court on Tuesday with forging a telegram in the name of the correspondent of a newspaper, giving a false account of his own suicide, and thereby committing a hoax upon the public. At the close of the proceedings the stipendiary magistrate said he had no doubt the telegram was written by the defendant, but as no fraud had been proved, he dismissed the case.

There is at present living in a Skye bothy, old Widow Macpherson, who entered upon her 106th year last Christmas. She was born there in the same year that Dr. Samuel Johnson and Boswell visited Skye. During the 105 years of Widow Macpherson's life she has lived in a turf hut. She has survived six Lords of the Isles. She has never been out of the island, and does not understand one word of English, but converses freely in Gaelic. She has been blind for ten years, but her hearing and memory are both good.

An inquest was held on Friday, at the Bell Inn, Waltham, on the body of Miss Ellinor Payne, aged

seventeen, of Maze Villa, Waltham Park. On Wednesday night one of the servants heard screams proceeding from the drawing-room, and upon going there found the deceased in flames. She died next day, and before death made the following statement:—"I had just lighted the candle to go to bed. The piece of lighted paper burned my fingers. I tried to throw it on the floor, but it lodged on the flounces of my dress, and it blazed up immediately. I tried to put it out, but could not." The jury returned a verdict of "Accidental death by burning."

A serious gun accident happened on Friday morning on the farm of Mr. Whyley, at Drayton, near Uxbridge, when Charles Overy, aged fourteen, son of a gamekeeper, was severely injured. Another lad, named George Bedford, got possession of a gun kept on the farm, and said he was going to fire into a ho'e in which he thought there were rats. He was walking towards the place when the gun went off, and the contents lodged in the arm and breast of Overy, who is not expected to recover.

Gena, the gorilla, which has been exhibited at the Crystal Palace since Aug. 19, has just died, the cause of death being pleuro-pneumonia. A post-mortem examination showed that the heart was also affected.

During a fog on Saturday evening the Cunard steamer *Brest*, from Havre to Liverpool, having on board upwards of one hundred and thirty German, Swiss, and Italian emigrants, struck on some rocks near the Lizard. Terrible confusion occurred, the passengers, who are stated to have been all of the lowest class, rushing wildly about the stranded vessel. All but seven of those on board were saved, however, it is believed.

Sir Hardinge Giffard, the Solicitor-General, addressed his constituents at Launceston on Saturday evening, and entered upon a lengthened defence of the Government against the charges brought by Mr. Gwatkins.

Lord Kilmorey, who owns a large number of farms on the southern border of Cheshire, has given all his tenantry in that county notice to quit, and intimated his intention to put the tenancies up to the highest bidders. His lordship, in a circular to his tenantry, says the conclusion has forced itself upon his mind that "the letting value" of his farms in Cheshire "may have been affected by the difficulties now surrounding the agricultural interest," and he is desirous of testing how far this has been the case. He trusts that the greater part of the tenancies will be renewed, and where this is not the case reasonable compensation will be given for unexhausted improvements. The tenantry have construed the circular as an intimation that their landlord believes that rents are too low.

Lord Carnarvon has, in consideration of the prevailing depression in agriculture, returned to the tenants on his Somersetshire and Hampshire estates 10 per cent. on the amount of their respective rentals.

The "Hospital Saturday" collections took place in London on Saturday. Nearly 300 boxes, in most cases in charge of ladies, were stationed in different parts of London, inviting donations. The committee, besides collecting boxes, issued no fewer than 30,000 forms to various large firms, railway companies, docks, police, workmen's clubs, friendly societies, vestries, Board schools, the Post Office, Inland Revenue Department, and the Royal Mint.

There have been more disturbances at Lurgan. On Sunday morning a number of Roman Catholics and Protestants came into collision in William-street, Lurgan. Two Roman Catholic men, named Cooney and McGibbon, had received bad treatment, and a Roman Catholic woman, named Omelia, received a severe wound on the head. The constabulary were promptly on the spot, and dispersed the rioters.

Everywhere the herring fishery this season seems to have been good. Off Whitby there have been great takes. In the Firth of Forth, where shoals of herrings are rarely to be seen, steamers have literally of late had to plough their way through myriads of closely-packed fish, and the Volunteer Artillery have received orders not to practise, lest the reports of the guns should disturb them.

Mr. Finegan addressed a meeting of Home Rulers at Manchester on Saturday, advocating the formation of a committee to reorganise the Irish voting power, and to take steps to return men to Parliament who would vote for the interest of Ireland. He addressed another meeting in the Free Trade Hall on Sunday afternoon, when he declared that, wherever they might be, Irishmen were united as a nation. The time, he thought, had come when Ireland and England should be severed; and Mr. Parnell was the man to lead them to victory. They had pursued their present policy, which had been called an obstructive policy, simply because the English members had pursued the same policy towards Irish bills as Irish members were now doing to English ones.

The case for the prosecution of directors in the matter of the West of England Bank closed on Saturday at Bristol, and as a result the charges against one of the defendants, Mr. Selwyn Payne, were dismissed. The defence of the remaining seven defendants will be begun to-day.

In some parts of Ireland boards of guardians have resolved to petition Government to apply some of the Disestablished Church Surplus Fund to the liquidation of the poor-rates, considering the great agricultural depression at present existing in the country.

The well-known Parisian caricaturist, Cham—De Not by name—died on Saturday at the age of sixty.

He had been a contributor of comic sketches to the *Charivari* for forty years.

M. Rouher has left Paris for Chislehurst. It is supposed that his object is to dissuade the Empress from retiring into a convent, or to make some dispositions relative to the will of the Prince Imperial.

The semi-official St. Petersburg comment on the meeting of the German and Russian Emperors at Alexandrowo is to this effect: "The words are those of the Russian Agency:—"The interview between the Emperors of Russia and Germany at Alexandrowo is the best possible reply to the malicious attempts which have recently been made to disturb the good relations between the two countries. The meeting proves the vitality of the traditions engraved in the minds of the two Sovereigns, who are united not only by relationship, but by the recollections and examples bequeathed to them by their ancestors."

Prince Lobanoff, it is announced from St. Petersburg, has been appointed Ambassador to the English Court, in succession to Count Schouvaloff, who has been recalled. Prince Lobanoff has been Ambassador at Constantinople since the retirement of General Ignatieff. In Berlin, it is said, the recall of Count Schouvaloff, without his appointment as successor to Prince Gortschakoff in the Imperial Chancellery, is regarded as an unfavourable omen.

The Emperor of Russia arrived at Odessa on Saturday afternoon, and paid a visit to the cathedral. After inspecting the troops, he left at seven in the evening on board the Imperial yacht for Yalta, Crimea.

According to the Russian newspapers, eighty-four young persons, sentenced to hard labour and deportation in Siberia for political offences, have just left Moscow under an armed escort.

It is said that the murderer of Prince Kraptokine, Governor of Charkoff, has been arrested in the province of Tchernigoff. It is said that the prisoner was bribed to commit the crime by Dmitri Lisogob, the Socialist who was hanged at Odessa on the 22nd ult. He will be conveyed to Charkoff and tried there.

It was officially announced at Vienna on Saturday that the King of Spain, while at Arcahon, solicited the hand of the Archduchess Marie Christine in marriage, and that, the consent of the Emperor of Austria having been obtained, the proposal of King Alfonso was accepted by Her Imperial Highness.

At the meeting on Saturday of the Commissioners for the rectification of the Turco-Greek frontier the Greek Commissioners drew up a note to the Ambassadors, insisting that the fulfilment of that portion of the Berlin Treaty was obligatory on the Porte, while the Turkish representatives expressed the view that it was only a recommendation. It is believed in Constantinople that if the negotiations should fail a European Conference will assemble to settle this and other pending questions.

Mr. Michell, the British Consul-General in Eastern Roumelia, is reported from Constantinople to have made representations to Aleko Pasha respecting the oppressed condition of the Mussulman inhabitants of the province, stating that they were being driven to despair by the unjust treatment they sustained, and that many of them had declared to him that they would prefer Russian rule to the present régime. Mr. Michell informed the Governor-General that the Mussulmans at Tatar Bazardjik have been terribly maltreated by the Bulgarian inhabitants, and compelled to take refuge in the English Consulate, and that the Bulgarians, moreover, burned all property claimed by returning Mussulman emigrants in order to prevent them from settling again in the town. Mr. Michell consequently demanded the dismissal of the prefect of Tatar Bazardjik.

Aleko Pasha's rule of Eastern Roumelia having proved a failure, the Porte, it is said, contemplates a radical solution of the difficulty by occupying the whole province, which is, to say the least, a very liberal interpretation of the Treaty of Berlin.

It is reported from Egypt that the Khedive has signed the appointments of Mr. Baring and M. de Blignières as English and French Controllers. They will arrive almost immediately to take up their posts. It is regarded as certain that Mr. Vivian will not retain his present position as Consul, and he is expected to be replaced by Mr. Malet from Constantinople.

The following is said to be the programme of the new Khedive:—The creation of a Council of State; the abolition of the Prime Minister's post, and the assumption of his functions by the Khedive, which has been already effected; Ministerial responsibility, with the obligation for Ministers of submitting daily to the Khedive a report of their administration; an extension of the powers of the Mudir; the increase of the freedom of the Press; the creation of a Chamber of Notables, with the greatest possible freedom of speech; the foundation of an Arabian newspaper; the submission of a Budget to the Assembly of Notables; and the introduction of a land-tax to be discussed by the Assembly.

The Pope has written an autograph letter to the German Emperor, summing up the results of the late negotiations on Church matters, and suggesting His Majesty's direct intervention in the way of clemency as the only way to re-establish harmony between the Church and the State. It is reported that this step on the part of His Holiness was known beforehand and approved by Prince Bismarck.

The Prince of Montenegro continues in Vienna, and will not leave until to-day. He receives the most marked attention in Court circles, and the

Emperor on Saturday gave such a banquet in his honour as has hardly ever been eclipsed for the brilliancy of its display. The service was gold, and all that lavish wealth could procure was included in the menu. After the dinner the Emperor invited the Prince to view the park, which is an exceedingly fine one. Here His Majesty surprised the Prince by presenting him with a pair of magnificent white stallions, a matchless landau, and two splendid carriage bays. The Prince said he accepted the gifts as a token of friendship for Montenegro from the Emperor of Austria.

In the Californian election the Republicans elect all four members to Congress, while Mr. Perkins has over 23,000 of a majority for the post of Governor. The working men elect Mr. Kallach as Mayor of San Francisco by a small majority, and have also secured most of the city offices. Their defeat, however, throughout the State is regarded as limiting their influence to such a degree that confidence in Californian business affairs is returning. Their defeat causes general rejoicing throughout the country.

It is reported from America that there is a probability of a Cobden Club being founded in the United States in connection with Mr. T. B. Potter's visit. The member for Rochdale is determined that, whatever may be the opinions of Americans, he will speak his mind on the protection heresy. He has done so already publicly, and will do it again.

Miscellaneous.

DECLINE OF ADULTERATION.—Dr. Hassall, in a letter to the *Times*, bears testimony to the decline of adulteration in nearly every article of consumption. He says that the public can now procure bread without alum; coffee without roasted wheat, beans, or even chicory; cocoa without fecula; bottled fruits, vegetables, and pickles without copper; potted meats without bole Armenian; mustard without wheat-flour and turmeric; cayenne without red lead; vinegar without sulphuric acid; but milk still, unfortunately, often not without water.

A STRUGGLE WITH AN OCTOPUS.—The *Leeds Mercury* says that a rather amusing incident was witnessed in the Scarborough Aquarium on Thursday morning. The keeper, while engaged in cleaning out the tank occupied by the octopods, was suddenly seized by the leg (fortunately he had sea boots on) by the largest of the octopods, which fastened four of his tentacles round the leg of the boot, and with the other four held firmly on to the rocks forming the back of the tank. A struggle took place, during which the man found he could not disengage himself without killing the animal, and finally hit upon the expedient of slipping his leg out, leaving the boot in the water and beating a retreat. The hungry octopus stuck to the boot for twenty minutes, when it relinquished its hold.

EMIGRATION TO THE ANTIPODES.—Mr. Henry Varley, of the Tabernacle, St. James's-place, Notting Hill, who has recently returned from a visit of nearly two years' duration to Australia and New Zealand, lectured upon those colonies before an open-air meeting in Hyde Park on Sunday afternoon. A large number of persons assembled to hear his address. The lecturer set forth the characteristics and prospects of each of the colonies. He discouraged the idea of emigrating to Victoria or Queensland, a great trade depression existing in the former colony, and the latter being unsuitable by reason of its hot climate. He recommended Western Australia, New South Wales, Tasmania, and New Zealand, and explained their leading features and the requirements needed for the success of intending emigrants to them. At the general request of his hearers Mr. Varley consented to lecture once more in the same place next Sunday upon religious matters.

A BEE FARM.—Near the village of Beeton, county of South Simcoe, Ontario, Canada, there is a bee farm which is probably one of the most extensive and successful things of the kind in the world. It consists of four bee-yards situate at the angles of a square which embraces several square miles of country. The current year, so far, has proved favourable for honey. Mr. D. A. Jones, the owner of the bee farm, had at the end of July already secured 50,000lb. of honey from 620 stocks of bees. The *Canada Farmer* asserts that this statement is an absolute fact. Each yard covers about an acre of ground, carefully enclosed, and contains, besides the hives and summer store-rooms, a house for wintering the bees. The hives used are oblong, pine-wood boxes, with a cubic capacity of 3,240in., the inside measure being 15 by 18 by 12. Mr. Jones's four bee-yards contain 250, 150, 150, and 70 of such hives respectively, and he reckons 30,000 bees a good swarm for one of them. He expects a total yield for the year of 70,000lb. from his 19,000,000 little workers, in which case he would net between 7,000 and 10,000 dollars for the year's product, without taking into account the sale of swarms or of queen bees. This successful apiarist estimates the year's total outlay at 2,100 dol., nearly half of which, however, is interest on capital which has grown up with the business.

THE SALVATION ARMY AT COVENTRY.—On Thursday, at the Coventry City Police-court, John Miller, watchmaker, Sherbourne-street, was summoned by Thomas Shirley, weaver, for having, on the 31st ult., unlawfully assaulted him. Defendant pleaded guilty. Complainant stated that he was a member of the Salvation Army, and on Sunday last they were holding a service in

Sherbourne-street. He was standing on a chair preaching the Gospel, when the defendant threw four buckets of water at him. Some went over him, and the rest over other people. Some of the water was clean and the rest was very dirty. He did not know why the defendant did it, unless it was to annoy the preacher. In answer to the charge, defendant said he asked the Salvationists to go away three times and they would not. He could not get in to his meals, as the street was full. It was more like an election than preaching. The Chief of Police said this was a very old grievance between the people living in Sherbourne-street and the Salvationists, and there had been numerous complaints. It appeared that on the preceding Sunday there was a very great disturbance caused by them. It was not so much the people themselves that were objected to as their sensational manner of calling together a crowd, which followed them, and behaved in a disorderly manner. They did a great deal of good in one way, no doubt, but they must not obstruct the streets, and if an obstruction was caused, he should feel it his duty to proceed against them. The Chairman said the magistrates very much regretted having to decide a case of this kind. The defendant's proper plan, if he found any nuisance, was to have brought the case before them and not to have taken the law into his own hands. He would be fined 5s. and costs, in default seven days' imprisonment—Miss Louisa Look, "captain," and four leaders of the Salvation Army, which has caused so much sensation in South Wales, were taken to Cardiff gaol on Saturday, having refused to pay a fine inflicted by the Pontypridd magistrates on them for blocking up the highways by preaching and marching their army, sometimes numbering from five to ten thousand, through the towns. Thousands followed them to the railway-station. At Cardiff gaol Miss Look was set to pick oakum, and the others to break stones. They slept on wood beds, and had bread and water only. They were liberated on Monday morning. Great excitement exists in the Rhondda Valley at the treatment they have received. The Salvationists are determined to go on preaching in the streets, and affirm that they will not be put down by the publicans, who are instigating the prosecutions.

THE OUTRAGE ON THE RIGI.—On Wednesday week a party of gentlemen, including Mr. Pender, M.P., and Mr. Beer, a German, long resident in London, went up from the Rigi Kalthad to spend the night at one of the hotels on the Kulm, in order to enjoy the grand view of sunrise from the summit. A young traveller was sent forward to engage beds, and he was informed that the party must be content with two rooms. Mr. Beer entered to speak to the landlord and make better arrangements. Herr Schreiber, who owns the two hotels, was not, however, in an accommodating temper. Having a monopoly, he had the party in his power, and they must take what he gave or nothing. He positively refused to give more than two rooms, and couched his reply, it is said, "in rude and offensive terms." To retrace their steps to the Kalthad at that late hour was a serious business, and the whole body stepped in to make remonstrance, only to be assailed with abuse. Something was said by one of the party, and the landlord struck him in the face, threw him down, and then, aided by a posse of porters, kicked and struck the visitors. Mr. Pender interposed, but with no better fate. The irascible host had no respect for the privileges of Parliament, and slapped the face of the member for Wick. On this unexpected reception the tourists prepared to leave the house; but the attack on them was renewed so violently that three persons were seriously injured. At last they succeeded in making their escape from the inhospitable establishment, and securing a special train, descended to the Kalthad. A letter in the *Basler Nachrichten* from a German gentleman who was one of the victims of the assault in the Rigi-Kulm Hotel fully confirms the account given in the *Times*. He says that the authorities at Schwyz have been informed of the occurrence and legal proceedings have been instituted against Herr Schreiber. In a letter to a daily contemporary Messrs. Cook and Son state that as soon as the present proprietors had completed the purchase of those hotels, they announced their intention of raising the prices 20 per cent., and upon their positive refusal to receive the Messrs. Cook's travelling clients on the old terms, they were informed that visitors would no longer be sent to their hotels. To this, the Messrs. Cook say, "they replied with strong threats against us, so that we had no alternative but to publish our own views and strike their hotels off the list; hence the reason why they announce outside their hotel that our coupons are no longer accepted, and the reason why they have not been able to fill the second hotel, which has been closed the whole season."

FUNERAL AND MOURNING REFORM.—At a meeting held on Friday in Tunbridge Wells, Canon Hoare presiding, the Rev. F. Lawrence, rector of St. Mary, Castlegate, York, honorary secretary of the Funeral and Mourning Reform Association, stated that the association had been formed at the last Congress at Sheffield, at a meeting under the presidency of the Bishop of Sodor and Man, to encourage the adoption of such observances only as are consistent with a hope of resurrection to eternal life and discourage feasting and treating on the day of burial, and all useless or extravagant expenditure in the coffin and its furniture on the occasion of the funeral, and in the wearing of mourning. The members adopted the broad ground that funerals should be conducted and mourning worn without

the unmeaning pomp, vain ostentation, and dismal pageantry of hatbands, scarves, plumes, mourning coaches, heavy crape trimmings, and the like, which involve unprofitable expenditure, inflict severe hardship upon persons of limited means, and neither mitigate grief nor manifest respect for the dead. Among many peers, members of Parliament, officers in the army and navy, clergymen, physicians, lawyers, and merchants, who had given their adhesion to the general principle of funeral and mourning reform, were the following:—Archbishop of York, the Marquis of Abergavenny, Earl Fitzwilliam, K.G., the Earl of Zetland, Earl Cathcart, Earl Nelson, Bishops of Durham, Manchester, Llandaff, Chester, Oxford, Salisbury, Lincoln, St. David's, Exeter, Bangor, Ely, Lichfield, Norwich, Chichester, Gloucester and Bristol, and Lord Wenlock, Lord Middleton, Lord Muncaster, Lord George Nevill, Sir H. Johnstone, M.P., Mr. W. B. Denison, M.P., Mr. James Lowther, M.P., Secretary of State for Ireland. Meetings have been held, leaflets and pamphlets distributed throughout the country, and the following recommendations and suggestions issued:—That in the customary apparatus and accompaniments economy and simplicity be studied and carefully exercised by mourners in all ranks of society; that the coffin be of light construction and free from unsuitable ornaments; that a simple car and bier are preferable to a hearse; that carriages in ordinary use be engaged instead of mourning coaches; that cloaks, scarves, hatbands, and plumes be dispensed with; that friends of the deceased, in ordering funerals, personally arrange the details with the undertaker; that the interval between the decease and interment be limited, when possible, to three or four days; that it is more in accordance with the words used, "earth to earth, dust to dust," to bury, not in a vault, but in the earth itself, with no brick-work to delay the action of nature; that a band of black cloth upon the arm is a striking and sufficiently manifest outward emblem of a death having occurred in the family. The meeting gave its unanimous approval, and terminated with a vote of thanks to Canon Hoare.

Gleanings.

It is reported of a tub-loving university man, who was asked by his examiner, "What was the most remarkable circumstance in the office of the high priest?" that he replied, "He washed his face once a year."

In the New Testament Revision Committee it was proposed to get rid of the word "penny" as giving a wrong idea of the Roman denarius, and to read, "He gave every man a denary." But to this a witty dean objected that there might be confusion with a deanery, which poor and unlearned persons must not suppose can be got so easily.

The following bit of practical wisdom is from a sermon of an American orator, the Rev. W. H. Murray:—"Heaven is not populated with singing thieves, or palm-bearing bankrupts, who settle with their creditors at twenty-five cents on the dollar on Wednesday and ride to church the next Sabbath in a thousand-dollar coach, with a man in livery on the box."

A VERY BROAD HINT.—"Nephew," said a downcast farmer to a lop-sided youth who had been quartered on him for the last six weeks, and resisted all gentle hints that his stay had been prolonged quite sufficiently, "I am afraid you'll never come to see me again." "Why, uncle, how can you say so? Don't I come to see you every winter?" "Yes, but I'm afraid you'll never go away!"

WARNED.—A coloured minister in Georgia was brought to trial before the deacons of his church for stealing bacon. After a number of witnesses had been examined the deacons retired, and afterwards returned the following verdict:—"The Rev. Moses Bledsoam am acknowledged of the situations dat he actual stole de pork, as 'twas not shode dat sumbody else miten't have been wearin' his cloze, but de brudder is hereby 'fectionately warned dat in future he must be more keeful."

THE HUMOURIST AND THE FOOTPAD.—Footie was strolling along in London by night, when he was met by a stalwart fellow, who pulled out a poniard and demanded his purse, "Capital!" exclaimed Footie; "I was just about making the same demand on you. But come, as I find I have fallen in with one of ourselves, I'll give you a share of a prime job I have in hand. Come along." Taken off his guard by the confidence displayed, the real rogue joined the counterfeit, and they strolled along together till they met a patrol, into whose hands the cunning humourist delivered his associate.

POISONED BY TEA.—We have a report from South Africa of a case of tea-poisoning. The victim was a horse belonging to the gallant Lord William Berosford. It appears that by accident a quantity of tea got mixed with the corn which a Kaffir groom gave his lordship's charger, and that the animal ate it greedily. The results are very fitly described as "startling." The horse "plunged and kicked, and ran backwards, at intervals galloping madly around, finally falling into a donga, where it lay dashing its head on the rocks, and was despatched by an assegai thrust through its heart." The post-mortem appearances were, as might be expected, indicative of extreme cerebral congestion.

THRIFT.—Mr. T. B. Green, F.R.S., in an article in this month's *Charing Cross Magazine*, is very severe on the mania for keeping up appearances, which leads to so many debts and difficulties, and then asks:—"When will Englishmen and English-

women learn the happiness as well as the wisdom of keeping entirely free from anything of this sort, and of always having a margin on the right side? Paying promptly for what we have, and avoiding the purchase of what we cannot at once pay for, such is the honest, sensible, and practicable method of procedure, which, if universally adopted, would prevent an altogether incalculable amount of distress, anxiety, and ruin. It would probably be a very difficult task for the National Thrift Society to undertake the reformation of the habits of our middle and upper classes in these respects, but by practically instilling the advantages and necessities of thrift into the minds of the labouring population throughout the country, we may well trust that some indirect influence may reach and affect those above who oftentimes require the lesson wholly as much as their poorer and less educated neighbours."

A POINT OF LAW.—A telegram was received in Colorado a few days since directing the proper authorities to arrest a young man who it was alleged had run away with his aunt. "I have an order for your arrest," remarked the officer, addressing the supposed criminal. "For what?" "You have been running away with your aunt." "My aunt! Why, she's my wife!" "But wasn't she your aunt before she became your wife? You see we don't tolerate those kind of goings on in Colorado." "I suppose you never were in Utah?" remarked the young man, after he had completed his survey of the detective. "No." "Well, as you don't understand the relations of an aunt and nephew in that territory, I suppose I ought to explain them to you, and then, perhaps, you may see your duty plainer. My father married my mother." "I suppose so." "Then he married her sister," continued the stranger, without heeding the interruption. "Then he married the sister of his brother-in-law. Then the daughter of his uncle, who was a cousin to his first two wives, then he married her sister, who was the widow of one of his first wives' husbands; then he married her daughter; and a son of this wife married my sister, who was also a widow of one of the other wives' sons. I suppose you are following me," interjected the narrator. "Marry your aunt or your grandmother either, or both of them," replied the disgusted officer.

THE KING AND THE ACTOR.—A few days ago, as we read in the Copenhagen papers, the King of Denmark was being driven along the road by the seaside leading from the capital to the Palace of Bernstorff, when suddenly the royal equipage came into violent collision with a vehicle which was being incautiously driven by a well-known young actor. The King, happily, was unhurt; but his carriage received such serious damage that His Majesty alighted in order to finish the journey on foot. When the rising young votary of Thespis discovered that he had actually endangered the life of his Sovereign by the clumsy way in which he had acted the part of a coachman, he became so confused that he was unable to give utterance to his feelings. Nor was his perplexity much relieved when the King, before pursuing his journey, turned round and addressed him to the following effect:—"My dear Mr. A—, I would really suggest to you the propriety of studying your part, as coachman, a little better next time. If you had not prepared yourself more carefully for previous performances in which I have seen you, I am afraid I should never have had the pleasure of witnessing your performances at all; and if you continue to appear in the role you have now taken up with no better success than has attended you to-day, I fear that that may happen which will effectually deprive me of the pleasure of ever seeing you again!"

BEDROOM WATER-BOTTLES.—A point in household sanitation which commonly receives little attention, and yet is of great importance, is the supply of water to bedroom water-bottles. Ostensibly for use in cleaning the teeth, the water placed in these bottles is almost constantly used for drinking, and yet its purity rarely has the attention which is given to the water placed on the tables. The bedroom water-bottle is usually filled by the housemaid from the same source as the water-jugs, in most cases from an upstairs cistern, which supplies the water-closet, and the overflow pipe from which it not rarely passes into the drain. Even in well-ordered houses this practice is too often resorted to, in lodging-houses almost invariably. It is a practice fraught with the highest danger, a danger which cannot be too strongly insisted on. We lately heard of a case of typhoid fever contracted at one of our most fashionable south of England watering-places in consequence of the sufferer, being thirsty in the night, having incautiously drunk freely of the water placed in his water-bottle, and which had been taken directly from an upstairs cistern, afterwards found to be foul. It should be an invariable rule to observe the same precautions regarding the purity of water which is occasionally drunk as of that which is only for drinking purposes; and it is most important that, if the source or quality of the water is doubtful or unknown, only filtered water should be placed in these bottles, and that in no case should they be filled with water taken from a cistern which supplies a water-closet.—*The Lancet*.

A REMARKABLE CLOCK.—There is now on exhibition in Detroit, Michigan, a clock (the work of Mr. Felix Meier, a mechanic) which is said to eclipse the famous clock at Strasburg in complexity and interest. It stands 18ft. in height, and is enclosed in a black walnut frame, elaborately carved and ornamented. The crowning figure is that of "Liberty," on a canopy over the head of Washington, who is seated on a marble dome. The canopy is supported by columns on either side. On

niches below, at the four corners of the clock, are four human figures, representing "Infancy," "Youth," "Manhood," and "Age"; each has a bell in one hand and a hammer in the other. The niches are supported by angels with flaming torches, and over the centre is the figure of Father Time. At the quarter hour the figure of the infant strikes its tiny bell; at the half-hour the figure of the youth strikes his bell of louder tone; at the third quarter the man strikes his bell; and at the full hour the grey beard. Then the figure of "Time" steps out and tolls the hour, as two small figures throw open doors in the columns on either side of Washington, and a procession of the Presidents of the United States follows. As the procession moves, Washington rises and salutes each figure as it passes, and it in turn salutes him. They move through the door on the other side, and it is then closed behind them. The procession moves to the accompaniment of varied music played by the clock itself. The mechanism also gives the correct movement of the planets round the sun, comprising Mercury, which makes the revolution once in eighty-eight days; Venus, in 224 days; Mars, in 686 days; Vesta, in 1,327 days; Juno, in 1,693 days; Ceres, in 1,681 days; Jupiter, in 4,332 days; Saturn, in twenty-nine years; Uranus, in eighty-four years. As these movements are altogether too slow to be popularly enjoyed, the inventor has added a device by which he can hasten the machinery to show its working to the public. There are dials which show the hour, minute, and second in Detroit, Washington, New York, San Francisco, London, Paris, Berlin, Vienna, St. Petersburg, Constantinople, Cairo, Peking, and Melbourne. The clock also shows the day of the week and month in Detroit, the month and season of the year, the changes of the moon, &c. It is said that Mr. Meier has worked on this clock nearly ten years, and for the last four years has devoted his whole time to it.

Births, Marriages, and Deaths.

MARRIAGES.

CHILDS—GILLON.—Aug. 28, at Denmark Chapel, Camberwell, by the Rev. Z. Briscoe, of Rye-lane Chapel, the Rev. H. W. Childs, to Jane Margaret, eldest daughter of Captain R. R. Gillon, of Manor House, Camberwell New-road.

NEWMAN—HUTCHINSON.—Sept. 2, at the Friends' Meeting-house, Westminster, Thomas Prichard Newman, son of the late Edward Newman, F.L.S., to Jane Elizabeth, eldest daughter of Jonathan Hutchinson, F.R.C.S., of 15, Cavendish-square.

JONES—CRAVEN.—Sept. 3, at Kipping Chapel, Thornton, near Bradford, William Edwin, son of E. Jones, of Teymouth House, Hackney, to Alice, daughter of J. Craven, of Ashfield, Thornton.

BAKER—MIRAMS.—Sept. 3, at Union Chapel, Islington, by the Rev. Thomas Mirams (brother of the bride), Joseph John, eldest son of Michael Baker, Esq., of Midway-road, to Emma, third daughter of Edward Mirams, Esq., of Highbury Hill, and New Inn, Strand.

WREN—JUDENEY.—Sept. 3, by the Rev. A. F. Joscellyne, at the London-road Chapel, Brighton, Alfred, the eldest son of Henry Wren, of Croydon, to Clara, second daughter of Alvan Buckman Dudenev, of Walcott Villa, Lewes-road, Brighton.

ARMITAGE—MELLAND.—Sept. 3, at the Congregational Church, Rusholme, near Manchester, by the Rev. T. C. Finlayson, assisted by the Rev. E. Armitage, M.A., Samuel Rigby, sixth son of William Armitage, Esq., J.P., of Toward House, Altrincham, to Josephine, second daughter of Frederick Melland, Esq., of Victoria Park, Manchester.

MACLAREN—HODDER.—Sept. 3, at the Presbyterian Church, Willesden, by the Rev. W. G. Elmslie, M.A., S. S. MacLaren, eldest son of John MacLaren, Esq., Edinburgh, to Annie, youngest daughter of the late Henry Hodder, Esq., Staines.

PARRY—PUGH.—Sept. 4, at Stretford Congregational Church, Manchester, by the Rev. R. Roberts, Chorlton-road, the Rev. J. Barrow Parry, Festiniog, to Jennie, youngest daughter of Mr. Ellis Pugh, Flixton.

GAMMON—SMITH.—Sept. 6, at Waterloo-road Chapel, by the Rev. John Gammon (father of the bridegroom), assisted by the Rev. Samuel Allin, Frederic Thomas Gammon, of Park-road-terrace, Forest Hill, to Alice Eliza Canada, youngest daughter of Charles Smith, Esq., of Waterloo-road and Stamford-street.

DEATHS.

SMART.—Aug. 27, at Watford, Herts, Robert Henry, son and only survivor of the late Rev. Robert Smart, Baptist Minister of Great Grimsby, aged 24.

TRIGG.—Aug. 28, at Guy's Hospital, London, after a short illness, the Rev. Henry Trigg, for twenty-one years the beloved pastor of the Congregational Church at Okehampton, Devon, aged 68.

PEARSON.—Sept. 2, at 3, Broom-park-terrace, Glasgow, George Pearson, aged 58 years.

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New annual premium income..... 13,099

BUSINESS IN FORCE.

24,283 policies in force for..... £4,437,034

Annual premium income..... 183,446

DEATH CLAIMS, &c.

Death claims, including matured policies and bonuses paid in year..... £53,759

From commencement paid for claims..... 485,534

ACCUMULATED FUND.

Added in the year..... £80,689

Increasing the fund to..... 624,446

Average Reversionary Bonus for 24 years, ONE-AND-A-QUARTER per Cent. per Annum.

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